

English Translations of Dzogchen Atiyoga Texts
Dzogchen Semde Root Text Series

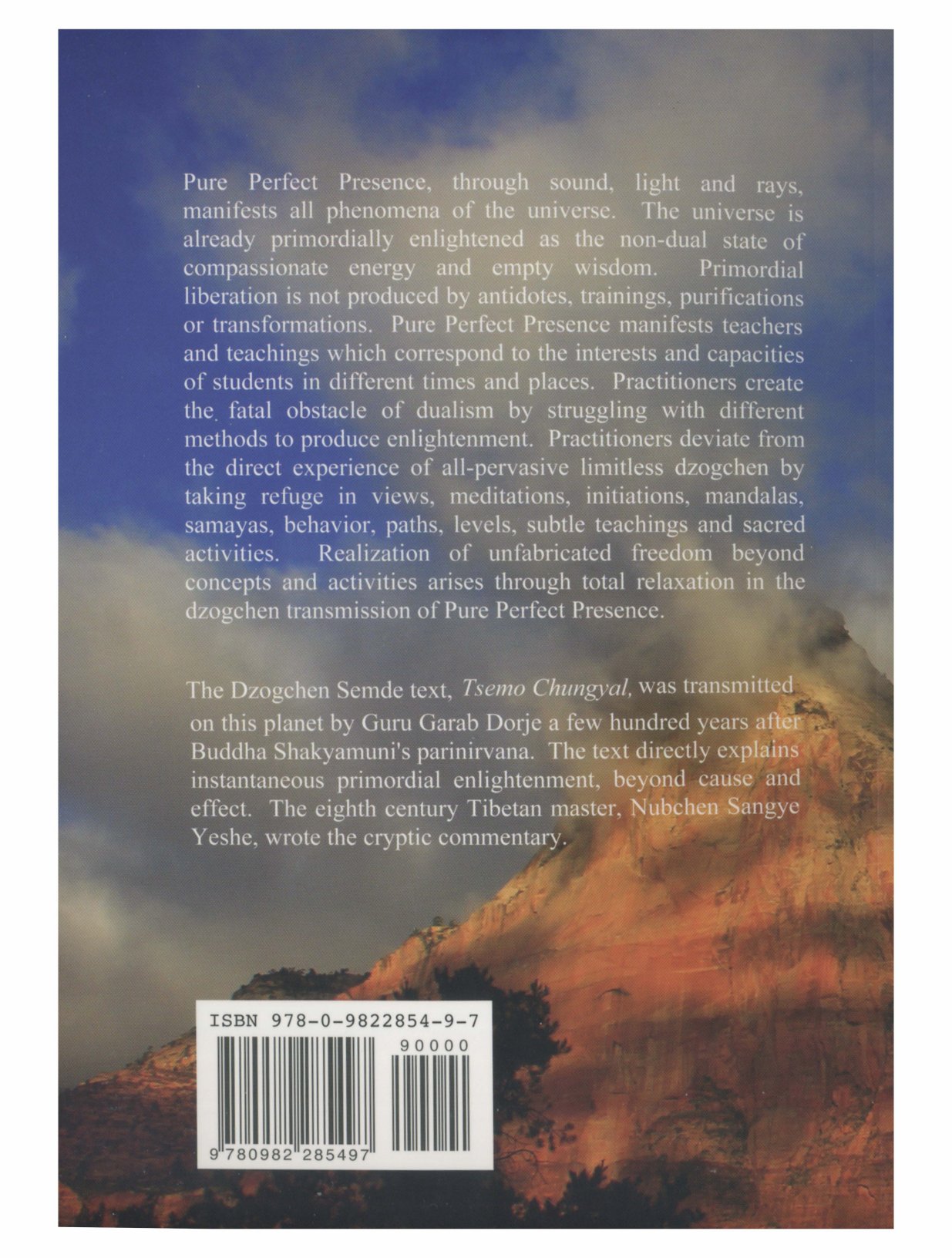
The Self-Originated Victorious Peak of Pure Perfect Presence

Changchub Sem Tsemo Chungyal

byang chub sems rtse mo byung rgyal

Tibetan Commentary by Nubchen Sangye Yeshe

Translated into English by Jim Valby



Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The Dzogchen Semde text, *Tsemo Chungyal*, was transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The text directly explains instantaneous primordial enlightenment, beyond cause and effect. The eighth century Tibetan master, Nubchen Sangye Yeshe, wrote the cryptic commentary.

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**Commentary on the
Self-Originated Victorious Peak**

rtse mo byung rgyal gyi 'grel pa

Written in Tibetan by Nubchen Sangye Yeshe

Translated into English by Jim Valby

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Translator's Preface

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.¹ His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Tsemo Chungyal*, in pure visions. His principal disciple, Manjushrimitra, was born near Budhgaya in India. Manjushrimitra received Garab Dorje's final teaching about primordial knowledge: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: *semde*, *longde*, and Upadesha.

Longchenpa lists the twenty-one principal dzogchen *semde* texts in his auto-commentary on his *Chöying Dzöd*.² Book #6, the *Tsemo Chungyal*, is an important root text of dzogchen *semde*. The forty-two page commentary³ on the *Tsemo Chungyal* was written by Nubchen Sangye Yeshe.⁴ Part I of this book contains the English translation of the root text, *Tsemo Chungyal*, without footnotes.⁵ Part II contains the English translation⁶ from Tibetan of the commentary⁷ written

¹ Great History of the Innermost Essence of Dzogchen (*Dzogchen Nyingthig Logyü Chenmo*), which is found in volume 9 of the *Nyingthig Yazhi*.

² *Chöying Dzöd* (*chos dbyings mdzod*) is one of Longchenpa's Seven Treasures. This text and its auto-commentary have been translated into English by Richard Barron as *The Precious Treasury of the Basic Space of Phenomena*. Written by Longchen Rabjam; translated under the direction of His Eminence Chagdud Tulku Rinpoche by Richard Barron. Padma Publishing, Junction City, CA, 2001, 141pp. ISBN 1-881847-32-2.

³ Folios 179-230 in volume 4008 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

⁴ Nubchen Sangye Yeshe (gnubs chen sangs rgyas ye shes, 767-915).

⁵ The editions of the *Tsemo Chungyal* (*rtse mo byung rgyal*, The Self-Originated Victorious Peak) used to prepare this translation include: *mtshams brag*, folios 606-618 of volume 604 of TBRC W21521; *mkhyen brtse* (*gting skyed*), folios 432-442 of volume 1757 of TBRC W21518; *bai ro'i rgyud 'bum*, folios 317-329 of volume 577 of TBRC W21519.

⁶ The root text and commentary were translated from Tibetan into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

by Nubchen Sangye Yeshe. Nubchen Sangye Yeshe is also the author of the famous dzogchen text named *Samten Migdrön* (*sgom gyi gnad gsal bar phye ba bsam gtan mig sgron* -- The Light for the Eyes of Contemplation that Clearly Distinguishes the Essential Methods of Meditation), which he wrote as atonement for killing many soldiers. He was one of the twenty-five principal students of Guru Padmasambhava during the reign of King Trisong Deutsen (*khri srong lde'u btsan*). He translated many sutras and tantras, concealed profound terms, and traveled to China and Nepal. He used fierce behavior to help arrogant practitioners discover the real condition.

Chögyal Namkhai Norbu gave the name "Tsegylgar" (*rtse rgyal gar*) to the location of his Dzogchen Community in Western Massachusetts. *Tsegyl* is an abbreviation of *Tsemo Chungyal* (*rtse mo byung rgyal*), the name of our root text. The root text and the commentary are short, cryptic, and difficult to translate. They are conclusive summaries for learned practitioners who are already very familiar with the theory and practice of dzogchen atiyoga. Many footnotes have been included to help readers understand the root text and commentary.

(r) indicates my translation of the root text, which always appears in bold print before each section of the commentary. The appearance of [182], for example, in the translation of the commentary indicates the approximate beginning of folio number 182 in the Tibetan commentary. The appearance of (p29), for example, in the translation of the commentary indicates the page number where the listed topic is later discussed in the English translation. The appearance of (missing line: xxxx) means that this particular line, found in other editions of the root text, does not appear in the unknown edition used by Nubchen Sangye Yeshe.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Tsemo Chungyal*.

⁷ *rtse mo byung rgyal gyi 'grel pa* (Commentary on The Self-Originated Victorious Peak), folios 179-230 of volume 4008 of TBRC W25983 (*bka' ma shin tu rgyas pa--kaH thog*).

Part I - Root Text

The Indian title is *sha kha ra dza bha*.

The Tibetan title is *rtse mo byung rgyal*.

The English title is The Self-Originated Victorious Peak.

I bow to the Bhagavan, Shri Mahasukha, Samantabhadra.

I bow to the Bhagavan, Shri Mahasukha, Omniscient Mind, to the diversity of Samantabhadra and Vajrasattva, to Voice beyond the union and separation of space and wisdom, and to immaculate Pure Perfect Presence.

For numberless previous eons, blind, stupid beings in vicious samsara have been shackled with the symptoms of "I" and "mine." This teaching is intended to benefit beings who continuously transmigrate in the three realms.

This supreme communication of instructions about the essential meaning is intended for powerful practitioners with capacity who want to be children of the Victorious Ones. Future generations of practitioners will be helped by this teaching about the inconceivable, marvelous mandalas of *thugje* energies. This teaching benefits atiyoga practitioners who have capacity and good fortune.

Practitioners who have the complete empowerments and samayas related to self-perfected enlightenment and have confidence in the secret oral upadeshas of the Master find themselves in the same primordial Mind as the Victorious Ones.

This text presents the highest yoga of guhyamantra practitioners, opens the door to the treasures of the primordial mandalas of Bodies, Voices, Minds, Qualities, and Actions, and sings the glorious songs of the Sugatas.

The space of Samantabhadra, which unifies all, is the immaculate universal path of Mind in the state of total liberation. The total liberation of the dzogchen path beyond travel is the unborn space of self-perfection beyond action. This dzogchen path is completely ornamented with the distinct teachings related to the range of methods of different vehicles. This path is like the vast ocean into which the

currents of rivers flow. It is like the treasure chest of royal anointments for great practitioners.

Atiyoga is the base of knowledge and knowers, the place of the universality of ground, the mandala of completeness, the fullness of consciousness, the expanse of space, the self-origination of the victorious peak, the dimension of great bliss, the vastness of tantric domains, and the unsurpassable level.

Atiyoga is Samantabhadra, the self-originated Bhagavan, unique, suprême dharmakaya. The great symbols of self-perfected Body, Voice, and Mind abide in the supreme, unsurpassable citadel. Because in the unborn space of phenomena sentient beings do not really exist, the phenomena of the world are primordially self-perfected. Thus everything is the dimension of self-perfected Pure Perfect Presence and abides as the goal of unspecified nirvana.

Like the full moon, Presence does not increase, but is like the wisdom-space of the unifying ocean. In the natural state, whatever emanates also reunites in the same way. Merits are primordially complete in Body, Voice, and Mind. With the supreme view of the space of self-perfected phenomena, practitioners soar in the space of total equanimity.

Great, marvelous emanations of *thugje* energies manifest in the essence of unborn, unlimited space. With perfect wings the garuda soars in the sky, beyond fear of rivers, valleys, mountains, or cliffs. The garuda easily goes anywhere in atmospheric space and quickly arrives at all intended destinations.

Similarly, the Minds of atiyoga practitioners who apply primordial mind trainings have a similar opportunity to move in the Pure Perfect Source. These practitioners possess the upadesha teachings to realize enlightenment. They have the supreme qualifications to directly experience Pure Perfect Presence. Because the benefit of self and other is already perfected without the abandonment of anything, practitioners freely engage in countless varieties of activities.

Mud is the substance in which the lotus flower grows, but the lotus flower is not covered with mud. When practitioners understand without attachment, the real condition, primordial non-attachment is not contaminated even to the smallest degree. The countless precise activities of *thugje* energies are the natural activities of atiyoga methods.

Beyond the proliferation of concepts and without attachment to forms, the King of Infinite Space fulfills all hopes and desires. The miraculous manifestations that come from unborn space are completely pure emanations from the space of Pure Perfect Presence. The mandala of completely pure space is the self-perfected, wish-fulfilling jeweled palace.

This mandala is the aggregation of Victorious Ones assembled from all places and times. Within the victorious state, teachers, in the forms of Victorious Ones, the victorious assembly, and practitioners of vajra space, display victorious mandalas to benefit beings. To educate beings, the state emanates the mandalas of vajra space.

In the same way that stars are more numerous in a cloudless sky, the Samantabhadra-Vajrasattva union, with its radiant sambhogakaya retinue, is the luminous symbolic method manifesting within prajña space. These vivid, brilliant, equal, and distinct forms are the assemblage of the aggregates, constituents, and sense bases of practitioners. These forms are the great symbols of self-perfected Body, Voice, and Mind, Samantabhadra, the self-originated Bhagavan, the unique and supreme dharmakaya.

The primordially self-perfected Pure Perfect Source abides as the supreme citadel of the unsurpassable Victorious Ones. In the same way that the sun rises in the world without the distinction between self and other, the mandalas are clear, vivid, and luminous. The three faces and six arms of total liberation are the three kaya dimensions and the six wisdoms of the space of phenomena.

Although many other stars are shining, the radiance of the sun outshines them. In a similar way, Samantabhadra-Vajrasattva, resplendent with the blazing great brilliance of a thousand suns, is the Lord of the assembled groups of Victorious Ones. He is the Master of all outer, inner, and secret mandalas. He is the Universal Base of all lords of consciousness.

Samantabhadra and the different glorious lords of beings, whose *thugje* energies impartially fill all worlds without ever moving outside the space of self-originated wisdom, are truly identical and non-dual, beyond differentiation, elimination, acceptance, and rejection. Everything outer and inner is the space of phenomena.

Because all objects of experience are completely pure, there is no duality of buddhas and sentient beings to accept and reject. So how could there be something to improve by following a path?

Practitioners who transcend the desire to apply energy for what is already accomplished are Sugatas in effortless self-perfection. How could the non-dual space of phenomena, totally pure of concepts and analyses, be influenced by misbehavior and confusion?

The conceptual and non-conceptual wisdoms of dharmakaya are not fixed in some ultimate point, and never diminish in space. The many different types of miraculous emanations, born from unborn space, are nothing at all, but are simply different aspects of the space of phenomena.

Because the three realms are completely pure, unproduced, and unborn, beyond the framework of center and periphery, they transcend concepts. When one cultivates the non-conceptual as an antidote for concepts, this desire for the non-conceptual becomes the biggest concept. The space of phenomena transcends non-concept and concept. Both concept and non-concept have the limitations of words. Concepts proliferate from the Pure Perfect Source.

The universal base consciousness is totally pure and the (seven discriminative) consciousnesses are totally pure. Wisdom is totally pure and phenomena are totally pure. Samayas are totally pure and deities are totally pure. (missing line: Self is totally pure and other is totally pure.) View is totally pure and behavior is totally pure. Sentient beings are totally pure and buddhas are totally pure. Causes are totally pure and effects are totally pure. The sites are totally pure and the connections are totally pure.

When practitioners search for some phenomenon named "the real condition", no phenomenon is found to be other than the union of space and wisdom in the essenceless, non-dual Pure Perfect Source. Non-dual method and prajña means the direct understanding of (the non-duality of) cause and effect, the knowledge of Pure Perfect Presence that removes darkness.

Mandalas that arise from Pure Perfect Presence manifest various unborn, unceasing, miraculous appearances. The ocean of appropriate, suitable actions means the primordial self-perfection of the benefits of self and other. Great *thugje* energies completely benefit beings. Illuminating

names point out the precious meaning. Countless words constitute the chakra of Voice.

The universal base, beyond the limits of existence and non-existence, is the state that assembles the multiplicity of words and names. Presence is not existence and it is also not non-existence. There is no limiting extreme of eternalism and there is no limiting extreme of nihilism. There are no selves and there are no objective characteristics.

(missing line: About the natural, direct, and invisible state), some people conceive the concreteness of outer objects and inner subjects. Some unlearned, confused people are attached to the paths of eternalistic extremists. Some people say that the various things which appear do not exist, and, believing in nothingness, they follow the paths of nihilistic extremists. Any minds attached to either eternalism or nihilism are said to deviate from what is considered to be the real meaning.

Not being anything at all, the various things are the space of phenomena. The family of practitioners with knowledge of the Pure Perfect Source is the family of dzogchen practitioners who understand the state of clear light and experience spontaneous union in totally pure wisdom.

This (atiyoga teaching) is not a system to search for some enlightenment other than luminous space within space, beyond hope and fear. Universal base consciousness is the primordial space of phenomena.

Within this directly manifest, primordially self-perfected enlightenment, when anyone anywhere prays for enlightenment, it is like confused, thirsty deer chasing after mirages. The state of enlightenment searching for the state of enlightenment is like a person chasing after water mirages while being inside a lake.

(missing line: The knowledge of the Victorious Ones is discovered within the space of the *thigle*.) Thus, for anyone who wants to realize enlightenment, the supreme contemplation manifests in Pure Perfect Presence. When examined, the practitioner's state is enlightenment, directly manifested. The supreme equality is the absolute equality of dharmakaya.

All mandalas, whether secret or very secret, are unified in the state that understands the mandala of enlightenment. The exalted completion of the accumulation of merits and

wisdom corresponds to the direct manifestation of enlightenment, with all the major and minor marks.

The samaya commitment of dzogchen practitioners of the totally compassionate real condition is the primordial, authentic Pure Perfect Source, identical to, inseparable from, and equal to the mandalas of the Victorious Ones. For practitioners who experience siddhis with delight, there is definitive realization.

In the same way that the sun illuminates the earth, Presence manifests in all the known universe. As in the example of the Udumbara lotus, (which miraculously and instantaneously manifests) in the ocean, practitioners in Pure Perfect Presence apply the complete path in an instant, realizing uninterrupted contemplation.

When practitioners develop an attitude of attachment, aversion, acceptance, and rejection, illusory mind functions with the momentary conditions and is in contradiction to the meaning of unsurpassable Pure Perfect (Presence). Minds that try to achieve something in the moment continuously participate in wrong ideas and are overpowered by illusions. When practitioners hold some conviction, there is no complete realization.

When intelligent practitioners develop deep remorse, they uninterruptedly take natural Presence as witness. (missing line: Because it is not necessary to struggle to achieve something else,) supreme Pure Perfect Presence manifests in their hearts. (missing line: When one does not depend upon antidotes to abandon contrary factors,) in less than a second the wisdom light rays of supreme *rigpa* purify the thick darkness accumulated for eons.

The mind-streams of unknowing, stupid people without capacity always believe in self and other. Confused about their self-nature, which abides as the dimension of the Victorious Ones, they mistakenly endure separate perceptions. The wisdom illusions of the ocean of Victorious Ones, the mistaken illusions of the five families of sentient beings, and the infinite different relative illusions all have the same essence in ultimate space.

Non-abiding nirvana is the precise condition of the primordial emptiness of all phenomena. All sentient beings are the Pure Perfect Source. (missing line: Because everything is illuminated in this *thigle*), there does not exist even the smallest particle of a Victorious One to be discovered

somewhere other than in the direct enlightenment of natural Presence Itself.

There does not exist anything (missing line: in the terminology of meditation and realization) that is not already accomplished for practitioners with superior capacity. Practitioners who recognize the space of phenomena in this way develop total compassion for ignorant beings. When compassion arises, through illusion-like contemplation practitioners manifest various methods of behavior to benefit beings.

Beyond the concepts of self and other, dharmakaya is primordial, non-dual, and unique. To benefit beings, miraculous displays manifest again and again within the space of unborn dharmakaya. Nirmanakaya emanations of embodied forms manifest miraculous displays of compassionate *thugje* energies everywhere, in any way, to complete the twelve acts that benefit beings, (missing line: revealing that sentient beings are buddhas.) During the time that these compassionate emanations educate disciples, pride in illusory mind is transcended.

The distinctive principle of any and all knowledge-transmissions of buddhas is unfabricated just-that-ness. Because all phenomena manifest directly as illusions, the various miraculous emanations of illusion-like contemplations cannot be defined or specified in any way.

This self-originated, marvelous, and renowned Pure Perfect Source undoubtedly manifests evanescent phantasms everywhere, (missing lines: producing profound ornamental chakras of the universal music of forms, sounds, and concepts corresponding to high, medium, and low capacities).

All these outer and inner forms of beings are ongoing perfect ornaments of the inexhaustible, supreme dimension of Body. All high, medium, and low sounds are profound ongoing ornaments of melodious Voice. Everything has the same flavor in space and is included in the ongoing ornaments of inexhaustible, supreme Mind. Everything is equal, unified, integrated, luminous, and apparent. Supreme dharmakaya is integrated in the Pure Perfect Source.

In this great citadel of guhyamantra practitioners, some practitioners, missing (the understanding of) outer, inner, and secret meanings, have the haughty arrogance of intellectual ambition and claim that their views are the highest. Due to ignorance they never interrupt vigilance (about their views),

and with demonic violence they try to maintain their superiority over those with rival views. As in the example of the moon, they claim that nothing is superior to them. While despising others, they meditate that they themselves are deities. Their views and behavior contradict supreme equality and are aspects of the devil's work. Relaxation in equality is sabotaged by their conceited attitudes about high and low.

Calming the pride that always thinks "I", learned practitioners follow the teachings of their masters and have exceptional opportunities to minimize faults and develop positive qualities.

When practitioners with unrivaled, cohesive verbal skills abandon the samaya commitment of the omnipresence of Pure Perfect Presence, they accumulate wrong ideas in this life about the realization of the vajra-like state. Even if they speak truthful words, their mistaken minds are dominated by misleading disturbances.

Those who want to enter this spacious doorway to the ocean of guhyamantra may repeatedly misunderstand and be disappointed by the kayas of the Victorious Ones. Because these practitioners are confused, they may consider that the taste of nectar is poison. And when they cannot find anything other than this nectar, fierce vajra yaksha dwells in their hearts. When their illusory bodies and lives are reduced to dust, it is such a pity that they always go to hell, like meteors from the sky sinking deeply into the mud, or like deer crossing the threshold into the (hunting) territory of humans.

This text is called a *lung* teaching because it is condensed from the meaning of the related longer tantra. The title says "Peak" because everything is definitely Pure Perfect Presence. The title says "Self-Originated Victorious" because this peak is the mind-transmission of the learned masters.

(missing line: Although the state of self-originated victory manifests as the peak), the series of (provisional vehicles) is arranged into eight categories. This supreme *lung* teaching has nothing to differentiate, exclude, accept, or reject.

Practitioners who are endowed with the four immeasurables have attitudes devoted to accomplishing the benefit of self and other, with time to compassionately practice union and liberation for others. With warm minds, practitioners give instructions and have attendants, possessions, and so forth. Those with the complete perfections have the compassionate energies of the Victorious Ones. They

are tied one-pointedly to their objective. In this way practitioners realize the supreme accomplishments of *rigdzins*.

Practitioners whose base for action lacks compassion merely babble the word "Samantabhadra." Because they contradict the essential meaning, there is no realization.

Practitioners with siddhi realizations from union with Samantabhadri accomplish oceans of sacred activities. Practitioners transcend (the duality of) the unborn ultimate and the specific relative. The ultimate, natural yoga of the all-pervading total vehicle is self-perfected dzogchen, the highest of all levels.

Practitioners who understand in this way totally transcend the four demons. Practitioners should avoid negativities and produce thousands of positive merits.

(missing lines: Through the thousands of very special merits produced by this clarification of the definitive meaning of the *lung* and upadesha teachings, may beings realize the ultimate goal intended by the view. This concludes the meditation named *The Self-Originated Victorious Peak of Pure Perfect Presence*.)

**Commentary on
The Self-Originated Victorious Peak
(of Pure Perfect Presence)**

The syllables that constitute this upadesha⁸ explain on the basis of five points. The first point is that the historical transmission lineage of empowering energies displays Presence Itself. The second point is that the explanation's specific content vividly, distinctly and directly reveals to practitioners the essence--that buddhas, sentient beings, and everything, including the tiniest bits of space, are Pure Perfect Presence. The third point is that confidence in the source (of knowledge) is increased through the text's structure of sixty-eight stanzas.⁹ The fourth point is that the text emphasizes the essential, unique meaning in this supreme peak of vehicles,¹⁰ that everything is already perfected. [181] The fifth point is that, because the meaning corresponds to dzogchen atiyoga, the text is intended for worthy practitioners with the very highest capacity .

The contents are summarized here with three ideas: homage (p12), suitable capacity (p15), and the text itself (p17).

Homage to the Teacher

(r) I bow to the Bhagavan, Shri Mahasukha, Samantabhadra.

⁸ The Tibetan word *man ngag* is often translated into the Sanskrit word *upadesha*. In general, upadeshas are secret oral teachings taught by qualified masters to qualified disciples. These instructions about profound experiences are found in all three series of dzogchen teachings. This specific upadesha, our root text, belongs to the *Semde* series.

⁹ In general, one stanza, or quatrain, refers to four lines of verse that form a unit. I do not know how the number sixty-eight has been calculated here.

¹⁰ One classification of the nine vehicles is non-buddhist worldly paths, hinayana, mahayana, kriyatantra, ubhayatantra, yogatantra, mahayoga, anuyoga, and dzogchen atiyoga.

This line pays homage¹¹ to the Teacher.¹² The Wisdom-Vajra¹³ (Teacher) cuts attachment at the root. Effortlessly, everything is perfect, beyond speech and thought. [182] Whatever is desired manifests in all possible ways, beyond imperfection. Total enjoyment empowers all things. There is no defilement from any animate or inanimate phenomenon. The pure dimension of total perfection transcends everything. Practitioners who discover this primordial base have the utmost respect for the unmistakable universal foundation. This is the meaning of homage.

Respect for the Teaching

(r) I bow to the Bhagavan, Shri Mahasukha, Omniscient Mind, to the diversity of Samantabhadra and Vajrasattva, to Voice beyond the union and separation of space and wisdom, and to immaculate Pure Perfect Presence.

These lines show respect for the upadesha. The Mind of the Teacher who explains is the essence of omniscience,¹⁴ the supreme feature of self-originated wisdom. No phenomenon ever moves outside this ultimate source. Mind is luminous, beyond birth and death. The profound teaching of the twofold¹⁵ effortless

¹¹ In this context, homage means to recognize the primordial accumulation of merits, totally relaxing in Pure Perfect Presence, beyond the limited framework of an object of homage, the act of homage, and an agent who pays homage.

¹² The Teacher has three aspects: nirmanakaya embodiments of Victorious Bhagavans, sambhogakaya manifestations of total enjoyments, and dharmakaya source of Samantabhadra.

¹³ Wisdom-Vajra, or Jnanavajra, is a special name for Vajrasattva, the primordial sambhogakaya manifestation.

¹⁴ Omniscience means that every manifestation is directly recognized to be the empty, perfect wisdom-energy of primordial enlightenment.

¹⁵ The twofold aspect of the teacher refers to the non-duality of Samantabhadra and Vajrasattva, emptiness and manifestation, source and energy appearance,

Teacher transcends attempts to separate space and wisdom, while communicating the self-perfected transmission beyond affirmation and negation. Easily beyond the three concepts,¹⁶ confident practitioners who receive this teaching will relax in the natural state. [183]

Universe of Sentient Beings

(r) For numberless previous eons, blind, stupid beings in vicious samsara have been shackled with the symptoms of "I" and "mine." This teaching is intended to benefit beings who continuously transmigrate in the three realms.

These lines indicate the recipients of the teaching and their needs. Referring to the needs of ordinary beings, the text explains that, since beginningless time, sentient beings with confused consciousnesses have wandered in ignorance, separated from the view. To benefit those who are captured by the two ropes¹⁷ and are uninterruptedly reborn in the three realms,¹⁸ the text proclaims the understanding of the source of all six families of beings.¹⁹

ultimate and relative, dharmakaya and rupakaya, space and wisdom-energy, dimension and awareness, nothing and something.

¹⁶ The three concepts may refer to the object of homage, the act of homage, and the agent who pays homage. The three concepts is also used to refer to the teacher, the teaching, and the practitioner.

¹⁷ The two ropes refers to the dualism of samsara and nirvana, self and other, non-enlightenment and enlightenment, illusion and reality, manifestation and emptiness, relative truth and absolute truth, sentient beings and buddhas, and so forth.

¹⁸ The three realms of samsara are the desire realm, the form realm, and the formless realm.

¹⁹ The six families of beings are the gods, asuras, humans, animals, pretas, and denizens of hell.

Specific Intention

(r) This supreme communication of instructions about the essential meaning is intended for powerful practitioners with capacity who want to be children of the Victorious Ones. Future generations of practitioners will be helped by this teaching about the inconceivable, marvelous mandalas of *thugje* energies. This teaching benefits atiyoga practitioners who have capacity and good fortune.

These lines answer the assertion, "But then it necessarily follows that all beings are candidates for this upadesha." This definitive instruction, far superior to the teachings that benefit practitioners with lower capacities, should be kept in the heart.²⁰ [184]

This is an auspicious blank page.²¹ [185]

The intention is that this text should be proclaimed especially to practitioners who know that the unsurpassed empowering energies of self-perfected, self-originated wisdom manifest definitively in their own conditions through the exceptional emanations of Samantabhadra-Vajrasattva,²² who governs the total state.²³

²⁰ The phrase "kept in the heart" means that this secret teaching should not be proclaimed to unsuitable recipients without capacity.

²¹ These words are an English translation of the only Tibetan words on this otherwise blank page.

²² The ultimate empty source (dharmakaya-Samantabhadra) and the relative energy manifestations (rupakaya-Vajrasattva) are non-dual.

²³ Dzogchen texts describe the five great things, supreme qualities, or greatneses of enlightenment: direct manifestation, source of all, total state, being-just-that, and non-enlightenment/transcendence. The total state of each being is one of the five great things about primordial enlightenment. Total state means that our consciousnesses, motivations, sense perceptions, concepts, emotions, and illusory projections are the wisdom-energies of our primordial enlightenment. Every experience of every being is wisdom-energy. Self-originated, self-perfected wisdom-energies pervade everything, without

Capacities of Practitioners

(r) Practitioners who have the complete empowerments and samayas related to self-perfected enlightenment and have confidence in the secret oral upadeshas of the Master find themselves in the same primordial Mind as the Victorious Ones.

These lines explain that practitioners who have capacity for the supreme path and avoid the four defects²⁴ are authorized to receive the authentic knowledge of the self-perfected contemplation of the supreme vehicle,²⁵ beyond conceptual fixations, hope, and fear.

When superior individuals have authentic initiations²⁶ and *lung* authorizations,²⁷ preserve all samaya commitments,²⁸ are seriously interested in the

dependence upon antidotes, intentions, struggles, purifications, practices, or achievements.

²⁴ A major defect is to follow a teacher who is not qualified. The four defects of texts are mistaken words, mistaken meanings, contradictions, and disconnections. The Adzom edition of the root tantra *sgra thal 'gyur* presents three defects on folio 26 and six defects on folio 97.

²⁵ Here, supreme vehicle means dzogchen atiyoga. In general, vehicles miss the main point by emphasizing secondary points to newly realize some other, illusory, limited enlightenment.

²⁶ The four tantric initiations are vase, secret, wisdom, and word. The four dzogchen initiations are elaborate, unelaborate, very unelaborate, and totally unelaborate. The four dzogchen initiations cannot be identified one to one with the four tantric initiations, but are subdivisions of the "word" or "fourth" tantric initiation. Some dzogchen masters give dzogchen initiations in the context of tantric ritual initiations, but this is not indispensable. The unborn, effortless, primordial, unfabricated, self-perfected, non-dual, self-originated initiation of Pure Perfect Presence transcends bestowal, non-bestowal, characteristics, efforts, categories, qualities, substances, benefits, struggles, hopes, and fears.

²⁷ *Lung* refers to texts that are extracts from or summaries of the most important points in longer texts. In general, the word refers to any reliable scriptures taught by great masters, and to the authorization to study them.

²⁸ In general, teachings have many different categories of vows, rules, intentions, promises, and samaya commitments for body, voice, and mind. In

effortless knowledge-transmission²⁹ of the Victorious Ones, do not take worldly matters or themselves too seriously, and are able to traverse the trenches of embers and the teeth of razors, this vehicle of great practitioners, the connection to the state of the Victorious Ones, Pure Perfect Presence, the wish-fulfilling jewel, the source of all teachings, should be transmitted. [186]

Superiority of the Text

(r) This text presents the highest yoga of guhyamantra practitioners, opens the door to the treasures of the primordial mandalas of Bodies, Voices, Minds, Qualities, and Actions, and sings the glorious songs of the Sugatas.

These lines explain that the instructions that emerge from this upadesha text are definitely the very highest of all *lung* teachings,³⁰ even higher than the explanations of the seven superior qualities.³¹

Here is the evidence that this text is the highest *lung* teaching. This text, the essence of innumerable

dzogchen atiyoga the four samayas are absence, omnipresence, oneness, and self-perfection.

²⁹ Dzogchen masters transmit primordial knowledge to their disciples orally, symbolically, and directly. Oral transmission consists of words and concepts that the masters explain to help disciples develop capacity to continue in the recognition of the immediacy and totality of primordial enlightenment. Symbolic transmission means that every experience of every being demonstrates its definitive meaning through its own nature--pure, empty, self-perfected wisdom-energy. Direct transmission is the natural empowerment of primordial emptiness with infinite potential. Practitioners find themselves in primordial presence with the master and each other through experiences of sensation, clarity, and emptiness. Practitioners use oral and symbolic transmission to develop capacity to stabilize realization of the timeless naked awareness of direct transmission, beyond cause and effect.

³⁰ In general, guhyamantra (*gsang sngags*, secret mantras) refers to mahayoga, anuyoga and atiyoga. The highest yoga of guhyamantra is dzogchen atiyoga.

³¹ The seven superior qualities are good family, good body, long life (or good friends and helpers), great wealth, good luck (or capacity), great prajña, and physical strength (or freedom from disease).

transmitted truths, such as the five self-perfected Bodies, Voices, Minds, Qualities, and Actions,³² and so forth, is the ultimate treasure chest, complete with everything. This text seems to pronounce in words what is continuously visible to practitioners. This text has the great empowering energies of the royal anointment,³³ so difficult to encounter. This text presents the natural state of the total experience of the supreme vehicle, and never moves away from the enlightened source. [187]

Universal Principle

(r) The space of Samantabhadra, which unifies all,

This text is definitely the universal commentary from among all *lung* teachings. Unlimited self-perfection is the principle of the totally pure experiential domain in which everything arises together, beyond acceptance and rejection.

Effortless Liberation

(r) is the immaculate universal path of Mind in the state of total liberation.

This vehicle is the innermost heart of the Victorious Ones, who realize the effortless level beyond characteristics and function in the supreme place where nothing is wasted, as is the case with the two (lower) vehicles.³⁴

³² Bodies, Voices, Minds, Qualities, and Actions are each subdivided into five aspects; these constitute the twenty-five attributes of inexhaustible enlightenment.

³³ Royal anointment is a type of total empowerment in which practitioners relax in unchanging, primordial, naked presence outside time while continuously experiencing the self-manifesting empty wisdom-energies of enlightenment inside time.

³⁴ The two vehicles are hinayana and mahayana, the cause-oriented vehicles of characteristics. These vehicles renounce, reject, abandon, minimize, or try to transform many aspects of bodies, voices, minds, qualities, and actions.

Unborn Space

(r) The total liberation of the dzogchen path beyond travel is the unborn space of self-perfection beyond action.

These lines explain the nature of the universal path, the precise meaning of this *lung* teaching. Because nothing has ever been shackled, this path does not struggle to attain some level.³⁵ The name "path" is used because there is final arrival in the authentic state. This path transcends the six actions,³⁶ has no desire or hope for something else, does not try to produce natural *rigpa*, has no substantial basis, is the birthplace of everything, and illuminates everything. [188]

Ornamental Teachings

(r) This dzogchen path is completely ornamented with the distinct teachings related to the range of methods of different vehicles.

These lines explain that the dzogchen path is definitely the source of all teachings. It is the beautiful essence of everything--the detailed, distinctive, separate, applied experiences of all series of coarse and subtle vehicles--together, without bias.

³⁵ The ten spiritual levels in mahayana sutra are: joyous, stainless, radiant, brilliant, hard to conquer, realized, far-reaching, unshakable, good intelligence, and cloud of dharma. Some tantric teachings also discuss six levels: universal illumination, vajrapani, vajradhara, ghanavyuha realm, lotus eye, and vajrasattva.

³⁶ Six actions may refer to the six paramitas or to the six actions to visualize a deity.

Anointing Rivers

(r) This path is like the vast ocean into which the currents of rivers flow. It is like the treasure chest of royal anointments for great practitioners.

These illustrative examples explain how, in the same way that the four great rivers³⁷ and little streams originate from the great ocean and are unified in it, the vehicle of atiyoga is the essence of all vehicles and permeates all vehicles, without concealing them. Atiyoga is the universal ancestor, the treasure chest from which everything manifests.

Atiyoga Base

(r) Atiyoga is the base of knowledge and knowers, the place of the universality of ground, the mandala of completeness, the fullness of consciousness, the expanse of space, the self-origination of the victorious peak, the dimension of great bliss, the vastness of tantric domains, and the unsurpassable level.

The meaning of these lines is that atiyoga is definitely the highest of vehicles. [189] Atiyoga is the field of all vehicles, the root of all views, and the arrival state of awareness. Atiyoga is liberated in its own condition without the abandonment of anything. Atiyoga is the birthplace of all essenceless consciousnesses. Atiyoga is the all-inclusive totality, with everything complete, distinct, and self-perfected. Atiyoga is all-pervading like the sky and does not arrive anywhere. Atiyoga is the total state that self-arises in all ways in a non-dual manner. Atiyoga is the root of total bliss, beyond desire and attachment. Atiyoga is definitely the perfect universal level, superior to other vehicles, with their

³⁷ The four great rivers are the Brahmaputra, Ganges, Yamuna, and Indus.

scriptural systems of three categories,³⁸ eighteen categories,³⁹ and so forth.

Self-Originated Root

(r) Atiyoga is Samantabhadra, the self-originated Bhagavan,

The meaning of this line is that atiyoga is the definitive root of upadesha teachings. Atiyoga is the self-manifesting remedy, beyond movement while the three worlds⁴⁰ are gushing like water and the three realms are blowing like wind.

Natural Presence

(r) unique, supreme dharmakaya.

Because natural Presence self-manifests as anything and everything, atiyoga is non-dual and unrivaled by anything else. [190]

Self-Perfected Samsara

(r) The great symbols of self-perfected Body, Voice, and Mind abide in the supreme, unsurpassable citadel.

Thus all empty visions, sounds, and considerations are the threefold enlightenment, never becoming mistakes. The three realms⁴¹ themselves abide on the

³⁸ The mahayana vehicle has the three scriptural categories of vinaya, sutras, and abhidharma.

³⁹ Mahayoga tantra has eighteen principal tantric texts.

⁴⁰ The three worlds (*srid gsum*) are the upper world of deities, the surface world of humans, and the nether world of nagas. The three worlds also sometimes refers to the desire realm, form realm, and formless realm.

⁴¹ The three realms of enlightenment are Nirmanakaya Body, Sambhogakaya Voice, and Dharmakaya Mind.

level of enlightenment. There could not exist an abode superior to this.

Totality of Enlightenment

(r) Because in the unborn space of phenomena sentient beings do not really exist, the phenomena of the world are primordially self-perfected.

The meaning of these lines is that atiyoga is the definitive conclusion of all ultimate meanings. Nothing has some separate essence. Sentient beings who consider that "this is missing from the totality" do not exist as anything other than names. The meaning of this principle is that the three worlds themselves, without the rejection of anything, are total, pure, perfect enlightenment.

Self-Perfected Unspecified Nirvana

(r) Thus everything is the dimension of self-perfected Pure Perfect Presence and abides as the goal of unspecified nirvana.

The meaning of these lines is that, since self-perfection is the basic condition, [191] total nirvana cannot be defined by specific characteristics and transcends the concept of maturation in nameless samsara.

Ocean of Presence

(r) Like the full moon, Presence does not increase, but is like the wisdom-space of the unifying ocean.

These lines affirm that Presence is the mirror of all phenomena. By its nature, Pure Perfect Presence is not like the moon on the sixteenth lunar day. How does Presence manifest this special feature? Everything is illuminated by Pure Perfect Presence in the same way

that everything is unified and mirrored in the dimension of the great ocean.

Primordial Accumulation of Merits

(r) In the natural state, whatever emanates also reunites in the same way. Merits are primordially complete in Body, Voice, and Mind.

Ordinary mind, not an object, seems to come and go, but Pure Perfect Presence is the non-momentary real condition, and not some fleeting emptiness. Because self-perfected Body, Voice, and Mind constitute the unimaginable major and minor attributes,⁴² there is certainty that the accumulations are complete without effort. [192]

Continuous Unlimited Energies

(r) With the supreme view of the space of self-perfected phenomena, practitioners soar in the space of total equanimity.

The meaning of these lines is that actualized *thugje* energies continuously⁴³ appear everywhere. In the total state, the certainty of the authentic eye of prajña overpowers wrong views. (A quotation says:)

The fundamental nature completely transcends restrictions. In total equanimity beyond anxiety, natural luminosity self-manifests in the state of *rigpa*.⁴⁴

⁴² The manifestations of enlightened beings have thirty-two major attributes and eighty minor attributes.

⁴³ I understand *rgyun chad med* (continuous) instead of *rgyun med* (discontinuous).

⁴⁴ The source of this quotation has not been found.

Unspecified Beneficial Emanations

(r) Great, marvelous emanations of *thugje* energies manifest in the essence of unborn, unlimited space.

Thugje energies do not manifest only occasionally and do not possess any specific characteristics. *Thugje* energies appear in all possible ways, without ever moving away from the essence, the source of all space-like wisdom. *Thugje* energies provide benefit in unpredictable ways and anything seems possible. When this fact is discovered, the continuous manifestation of *thugje* energies completely purifies suffering.

Three Qualities

(r) With perfect wings the garuda soars in the sky, beyond fear of rivers, valleys, mountains, or cliffs. The garuda easily goes anywhere in atmospheric space and quickly arrives at all intended destinations.

These lines demonstrate the qualities of the direct experience of unlimited *thugje* energies, [193] similar to the three qualities of a garuda soaring in the sky: no fear, easily going anywhere, and moving quickly.

Fearless Confidence

(r) Similarly, the Minds of atiyoga practitioners who apply primordial mind trainings have a similar opportunity to move in the Pure Perfect Source. These practitioners possess the upadesha teachings to realize enlightenment. They have the supreme qualifications to directly experience Pure Perfect Presence.

The meaning of this example is not that great practitioners who want to become familiar with their

own natural, pure, primordial *rigpa* should have the attitude that they have not yet arrived and that they must now travel with only a little effort to the pure perfect source of *rigpa* to attain their goal. Rather, practitioners who receive this unmistakable method of primordial accomplishment do not need to apply any effort. These practitioners directly experience the qualities of the *Self-Originated Victorious Peak*:⁴⁵ [194] fearlessness in the limitless realm, discovery of the unmistakable path without the need for effort with relative conditions, mastery of the level of realization without the need to travel, and so forth. When these qualities are discovered, practitioners completely understand that wisdom manifests continuously. They have confidence beyond anxieties about change and evolution.

Unlimited Sacred Activities

(r) Because the benefit of self and other is already perfected without the abandonment of anything, practitioners freely engage in countless varieties of activities.

These lines explain sacred activities. Because the benefit of both self and other are primordially accomplished in the source of self-originated wisdom, samsara is concluded, emotions are pure on the path, concepts manifest as wisdom, and suffering becomes enjoyment. Because the deed is already accomplished, there is nothing at all to reject or accept through limited actions. Thousands of different types of activities can be applied, without asceticism.

⁴⁵ Our commentator, Nubchen Sangye Yeshe, uses the title of the text. I understand *byung* (originated) instead of *khyung* (garuda).

Beyond Fear and Attachment

(r) Mud is the substance in which the lotus flower grows, but the lotus flower is not covered with mud. When practitioners understand without attachment, the real condition, primordial non-attachment is not contaminated even to the smallest degree.

These easily understood lines [195] discuss the fear of failure. When the main point of the non-attached view is experienced, how could a momentary act--whatever the action performed--affect the primordial state beyond actions? Nothing ever moves outside the state beyond change and evolution. When this fact is discovered, the benefits produced by sacred activities are already accomplished. This view has the quality of confidence beyond fear of death and transmigration.

Natural Actions Beyond Struggle

(r) The countless precise activities of *thugje* energies are the natural activities of atiyoga methods.

These lines explain the continuous functioning of sacred activities. Precious enlightened activities always provide benefit by manifesting everywhere, without coming or going and without any specific characteristics. When practitioners have the confidence of inseparability from this continuous functioning, all activities engage in the discovery of the self-manifestations of natural *rigpa*, beyond struggling activities of the three gates.⁴⁶

Ways in which Energies Arise

(r) Beyond the proliferation of concepts and without attachment to forms, the King of Infinite Space fulfills all hopes and desires. The miraculous

⁴⁶ The three gates are body, voice, and mind.

manifestations that come from unborn space are completely pure emanations from the space of Pure Perfect Presence.

These lines explain how *thugje* energies manifest. [196] The *thigle* of space⁴⁷ transcends both the consideration that wisdom is the subject and the consideration that space is the object. But these oppositional considerations are not negated. The space of wisdom is already perfect, beyond acceptance and rejection, and satisfies everything. The state of unborn *rigpa*, not fixed in any way, self-manifests as anything. When this fact is experienced, there is the certainty that all desires self-originate.

Self-Perfected Mandala

(r) The mandala of completely pure space is the self-perfected, wish-fulfilling jeweled palace.

These lines answer the question, "What manifests?" [197] The mandala of Pure Perfect Presence, the root, the real condition beyond limitations, is uncorrupted and complete. The mandala is the state in which supreme qualities are already established.

Beyond Unity and Multiplicity

(r) This mandala is the aggregation of Victorious Ones assembled from all places and times.

⁴⁷ In general, *thigle* means a luminous circle or sphere that symbolizes pure potency beyond limitations. In this specific context, *thigle* means an unlimited universal principle of primordial knowledge. The six *thigles* are the unlimited real condition, the unlimited space of the primordial source, the unlimited purity of space, the unlimited wisdom, the unlimited wisdom-energies of Samantabhadra, and unlimited self-perfection. Specifically, the *thigle* of space refers to the unlimited, pregnant, primordial, empty source that unceasingly manifests essenceless instantaneous energies. Each experience of energy arises within the primordial source, is never other than the source, and disappears back into the source.

Everything of the ten directions and four times is inseparable in the state, beyond unity and multiplicity. Sentient beings are the assembly of deities.

Victorious Mandalas

(r) Within the victorious state, teachers, in the forms of Victorious Ones, the victorious assembly, and practitioners of vajra space, display victorious mandalas to benefit beings.

The six types of sentient beings, manifesting as forms of the essential state of self-originated, supreme enlightenment, are the deities of the displayed mandala.

Education of Beings

(r) To educate beings, the state emanates the mandalas of vajra space.

To help those who do not recognize their own unmistakable nature, the state becomes visible as self-manifesting wisdom-vajra deities to educate beings.

Forms of Deities

(r) In the same way that stars are more numerous in a cloudless sky, the Samantabhadra-Vajrasattva union, with its radiant sambhogakaya retinue, is the luminous symbolic method manifesting within prajña space.

These lines use an example to explain the mandala. [198] In the same way that, in a cloudless sky, stars are more luminous, distinct, complete, all-pervasive, and non-circumscribed, the principal and attendant deities of secret sambhogakaya, remaining in the superior, self-perfected, essential state of the twofold

teacher,⁴⁸ manifest many different types of bodily forms from the realm beyond representation.

Universal Clear Light

(r) These vivid, brilliant, equal, and distinct forms are the assemblage of the aggregates, constituents, and sense bases of practitioners.

These immaculate, clear, dimensionless, and distinct forms of deities are the direct and total enlightenment of natural *rigpa*, the famous state of five aggregates,⁴⁹ eighteen sense constituents⁵⁰, and eleven sense bases.⁵¹ When this fact is discovered, there is certainty that everything is the universal clear light. This understanding is superior to the scriptural explanations given about deities. [199]

Non-Dual Perfect Presence

(r) These forms are the great symbols of self-perfected Body, Voice, and Mind, Samantabhadra, the self-originated Bhagavan, the unique and supreme dharmakaya.

⁴⁸ The twofold teacher refers to the non-duality of Samantabhadra and Vajrasattva, emptiness and manifestation, formless and form, *prajña* and method, wisdom and compassion, absolute truth and relative truth, source and creation.

⁴⁹ The five aggregates are physical form, feelings, concepts/sense perceptions, karmic formations, and consciousnesses. Tantric practitioners consider that it is necessary to transform the five aggregates into the five buddhas.

⁵⁰ The eighteen sense constituents are the six sense organs (eye, ear, nose, tongue, skin, and mind), the six sense objects (color-form, sound, smell, taste, tactile, and mental events), and the six sense consciousnesses (visual, auditory, olfactory, gustative, tactile, and mental).

⁵¹ The eleven sense bases are the five sense organs (eye, ear, nose, tongue, and skin), their five objects (color-form, sound, smell, taste, and tactile sensation) and mental phenomena. Some traditions explain twelve sense bases: eye, color-form, ear, sound, nose, smell, tongue, taste, skin, tactile sensation, mind, and mental events.

In this realm of Pure Perfect Presence, the name "samsara" does not exist. The total state of enlightenment was not created by anyone and is not like the moon reflecting something else. Because this non-dual, complete state clearly manifests the unimaginable nature of primordial Body, Voice, and Mind, it is the highest possible state.

Presence Beyond Achievement

(r) The primordially self-perfected Pure Perfect Source abides as the supreme citadel of the unsurpassable Victorious Ones.

Primordial dzogchen, the supreme peak above everything, Pure Perfect Presence, enlightenment on the level of indivisible Samantabhadra, abides primordially, beyond action, struggle, and achievement.

Wisdom Ornaments

(r) In the same way that the sun rises in the world without the distinction between self and other, the mandalas are clear, vivid, and luminous.

Because self is other and other is self, the character of the mandala transcends bias. [200] The meaning of the example, "the sun rising in the world", is that the six wisdoms⁵² are luminous and unchanging. Because the entire succession of concepts is self-

⁵² Chapter nine of the *Kunjed Gyalpo Tantra* (*kun byed rgyal po*, The All-Creating King) discusses six wisdoms when explaining that followers of the bodhisattva, kriya, upaya, yoga, mahayoga, and anuyoga vehicles create obstacles and deviations by conceiving their own specific ideas about the one and only unobscured wisdom of clear light. But here, six wisdoms means the five wisdoms in addition to directly experienced self-originated wisdom. The five wisdoms are mirror-like wisdom, equality wisdom, discriminating wisdom, accomplishing wisdom, and dharmadhatu wisdom. Dharmadhatu (*chos kyi dbyings*) means the space of phenomena: no phenomenon, being, or experience has an essence.

manifesting wisdom, whatever arises is the mandala of unchanging luminosity. Anyone with this understanding is certain that all things manifest as wisdom ornaments.

Unlimited Dimensions

(r) The three faces and six arms of total liberation are the three kaya dimensions and the six wisdoms of the space of phenomena.

Kaya dimensions refers to the natural, unrestricted display of Body, Voice, and Mind. Because the five wisdoms and self-originated wisdom permeate everything, kayas manifest without any limitations.

Brilliant Radiance

(r) Although many other stars are shining, the radiance of the sun outshines them.

This example is easy to understand. [201]

Universal Base

(r) In a similar way, Samantabhadra-Vajrasattva, resplendent with the blazing great brilliance of a thousand suns, is the Lord of the assembled groups of Victorious Ones. He is the Master of all outer, inner, and secret mandalas. He is the Universal Base of all lords of consciousness.

Because the mandala Lord and all his attributes have a threefold brilliance like a thousand suns shining simultaneously, he is the King of all Victorious Ones. He is the essence of all mandalas of images, contemplations, and Pure Perfect Presence. Beyond concepts, he is the infinite universal base of all bases, which are never based elsewhere. He is the concrete foundation of all

mandalas of the vehicles of cause and effect.⁵³ Thus he is the greatness of being-just-that enlightenment.⁵⁴

Thigle of Samantabhadra

(r) Samantabhadra and the different glorious lords of beings, whose *thugje* energies impartially fill all worlds without ever moving outside the space of self-originated wisdom, are truly identical and non-dual, beyond differentiation, elimination, acceptance, and rejection.

These lines discuss the compassionate activities of the *thigle* of Samantabhadra. Self-originated wisdom has no limitations and transcends coming and going. As in the examples of oil and ministers,⁵⁵ wisdom's all-pervading, dimensionless *thugje* energies effortlessly help all beings. [202] Because there is nothing other than the state of the Teacher, rejection and acceptance are transcended. When this fact is experienced, practitioners are certain to be unattached to love and undisturbed by anger.

⁵³ The two vehicles of cause and effect are the cause-oriented sutric vehicles of characteristics (sravaka and pratyekabuddha) and the goal-oriented tantric vehicles (kriya, upaya, yoga, mahayoga, and anuyoga).

⁵⁴ Being-just-that is one of the five great things about primordial enlightenment: wisdom-energies continuously disclose and validate themselves; certainty about the totality and immediacy of wisdom-energies arises with its direct recognition. An example is the empty blue sky that unceasingly and definitively displays its clouds and rainbows. Unmistaken, empty, self-luminous wisdom-energies are beyond logic and have no definable essence.

⁵⁵ The meaning of the traditional example of oil is that sesame oil already pervades every sesame seed. The meaning of the traditional example of ministers is that the king's representatives easily help beings everywhere in the kingdom.

Thigle of Self-Perfection

(r) Everything outer and inner is the space of phenomena.

This line explains that, because the qualification of total benefit is already completed, pride is consumed and there is nothing to accomplish. Because the experienced objects of the animate and inanimate universe have no intrinsic essence and are nothing other than names, the three limits⁵⁶ are transcended.

Thigle of Total Purity

(r) Because all objects of experience are completely pure,

In this way, because experienced objects transcend limiting extremes and are completely pure, there is nothing to accomplish. Because enlightenment is already complete, buddhas are not produced from sentient beings. The *thigle* transcends the designation "buddha."
[203]

No Improvement Through Paths

(r) there is no duality of buddhas and sentient beings to accept and reject. So how could there be something to improve by following a path?

When this fact is experienced, practitioners are certain that the animate and inanimate universe are simply space, without any concrete essence.

⁵⁶ The three limits refer to the concepts of base, path, and fruit, disconnected and separated in time and space. Traditionally, the four limiting extremes are eternalism, nihilism, both eternalism and nihilism, and neither eternalism nor nihilism.

Beyond Hope and Fear

(r) Practitioners who transcend the desire to apply energy for what is already accomplished are Sugatas in effortless self-perfection.

These lines point out that the precious qualities hoped for are already complete. Because the power of total wisdom has already reversed samsara, practitioners transcend struggle for the total state of enlightenment. Without intentional efforts based upon hope and fear, practitioners abide in the pure perfect source.

Unchanging Essence Beyond Concepts

(r) How could the non-dual space of phenomena, totally pure of concepts and analyses, be influenced by misbehavior and confusion?

Self-perfected space cannot be investigated using philosophical systems, with their bad logic, and is free from these frames of reference. The absolute, unchanging essence cannot be discovered by searching with mistaken concepts.

All Is Enlightenment

(r) The conceptual and non-conceptual wisdoms of dharmakaya are not fixed in some ultimate point, and never diminish in space.

The meaning of these lines is that the siddhis of realization⁵⁷ are already complete. [204] As self-originated

⁵⁷ Siddhis of realization are considered by many vehicles to be the rewards, divine blessings, spiritual gifts, and magical powers obtained after achieving the goal of enlightenment. The supreme siddhi is the complete enlightenment of body, voice, and mind. Different lists of the eight ordinary siddhis include the capacities to be invisible, cure diseases, fly in the sky, see with the eye of knowledge, hear with the ear of knowledge, possess everlasting youth, wield

wisdom, sentient beings and buddhas completely constitute the goal of enlightenment. Because everything is the state, beyond boundaries and measurements, whatever manifests as samsara is never something inferior.

Space of All Phenomena

(r) The many different types of miraculous emanations, born from unborn space, are nothing at all, but are simply different aspects of the space of phenomena.

All these emanations are the space of phenomena --essenceless, unspecified appearances of samsara and nirvana from the self-originated realm.

***Thigle* of the Real Condition**

(r) Because the three realms are completely pure, unproduced, and unborn, beyond the framework of center and periphery, they transcend concepts.

For practitioners who definitively understand that samsara is the real condition and that it exists only as a name, whatever appears is essenceless and non-dual; so there are no concepts of three limited realms. This *thigle* of the real condition is the suchness of any phenomenon, arising authentically, in an uncorrectable way.

Concept of the Non-Conceptual

(r) When one cultivates the non-conceptual as an antidote for concepts, this desire for the non-conceptual becomes the biggest concept.

an enchanted sword, walk very quickly, manifest relics, and find underground treasures. The four siddhis on the path to enlightenment are renunciation, compassion, unshakable faith, and correct view.

These lines explain the deviation of meditation. [205] Concepts do not exist in the base; the intention to produce the non-conceptual is an attachment to the concept of the non-conceptual. Because the subject who renounces concepts is never transcended, this method constitutes the cultivation of repeated distraction.

Transcendent Meditation

(r) The space of phenomena transcends non-concept and concept. Both concept and non-concept have the limitations of words.

These lines answer the question, "How should one meditate?" Since the time of the primordial grandmother, the natural state has never been conceivable. Thus, the state is already liberated from the terminology of producing the non-conceptual and abandoning the conceptual. Neither of these limiting extremes produces knowledge of the state. Meditation should not be a process of going from the conceptual to the non-conceptual. The meaning of meditation is to never move away from the self-manifestations of *rigpa* beyond words.

***Thigle* of Totally Pure Space**

(r) Concepts proliferate from the Pure Perfect Source. The universal base consciousness is totally pure and the (seven discriminative) consciousnesses are totally pure.

These lines explain the *thigle* of totally pure space. Because the conditions that proliferate different concepts have no specific essence, whatever appears is devoid of independent existence. Precisely this is the meaning of enlightenment in the Pure Perfect Source. [206] The infinite universal base of all bases, beyond all limiting

extremes, radiates the perceptions of the eight consciousnesses as total wisdom beyond impurity.

Purity of Wisdom and Phenomena

(r) Wisdom is totally pure and phenomena are totally pure.

The state of self-originated wisdom, beyond speech and thought, is the space of phenomena.

Purity of Samayas⁵⁸ and Deities

(r) Samayas are totally pure and deities are totally pure.

The meaning here is that the state is total, that it transcends preservation and violation, and that it is already self-manifesting wisdom, beyond concepts of the four mudras.⁵⁹ Everything is natural presence, and nothing exists as something other than an abstract

⁵⁸ In dzogchen atiyoga the four samayas are absence, omnipresence, oneness, and self-perfection. Absence means we notice that Presence does not depend upon anything inside time; what is going on inside time does not produce, help, hurt, or diminish Presence, which is beyond cause and effect. Omnipresence means we notice that what is going on inside time is the self-manifesting wisdom-energy of Presence; wisdom-energies always manifest perfectly in accord with each being's karma, capacity, and situation; there is no hierarchy of wisdom energy experiences. Oneness means we notice that there is only Presence and its self-manifesting wisdom-energies; every experience of every being is already the pure, empty, perfect wisdom-energy of enlightenment. Self-Perfection means we notice that Presence is already perfected and completed beyond cause and effect; Presence cannot be improved; Presence cannot deteriorate.

⁵⁹ There are two general sets of four axioms or mudras. One set is the four axioms of general buddhist teachings: everything compounded is transitory, everything conditioned is suffering, nothing has an essence, and nirvana is bliss. A second set is the four mudras of tantric buddhist teachings: mahamudra of body as deity visualization, dharmamudra of voice as seed syllable concentration, samayamudra of mind as symbol visualization, and karmamudra of action as the emanation and re-absorption of light.

designation. The state transcends dualism and is beyond specific experienced objects.

Purity of View and Behavior

(r) (missing line: Self is totally pure and other is totally pure.) View is totally pure and behavior is totally pure.

Because view does not fixate upon anything, behavior is unlimited and unattached.

Purity of Sentient Beings and Buddhas

(r) Sentient beings are totally pure and buddhas are totally pure.

Because in the base the six families of beings do not exist other than as names, there is nothing non-liberated that needs to become liberated.

Purity of Causes and Effects

(r) Causes are totally pure and effects are totally pure.

Because the nature of cause is already pure self-originated wisdom, there does not exist the nature (of the effect of wisdom newly) produced by the cause. [207]

Purity of Sites and Connections

(r) The sites are totally pure and the connections are totally pure.

Because causes and effects are already pure, wisdom is not newly produced by causative conditions. Wisdom already abides in the base, beyond some cause to make it appear later. The essence of wisdom is not

discovered by striving with the connections based upon cause and effect.⁶⁰ A text explains the meaning by saying:

Each obstacle and deviation of chittamatra, madhyamaka, guhyamantra, the worldly paths of gods and humans, sravakayana, and pratyekabuddhayana is just like one bead on a rosary with one hundred beads.⁶¹

Self-Perfected Primordial Knowledge

(r) When practitioners search for some phenomenon named "the real condition", no phenomenon is found to be other than the union of space and wisdom in the essenceless, non-dual Pure Perfect Source.

Because no aspects of this total state can be found, the base of the Pure Perfect Source cannot be acquired by applying some method. The Pure Perfect Source, natural *rigpa*, has in its nature no goals to be achieved through the pursuit of other fruition factors,⁶² which are nothing more than the conventional words of intellectual knowledge. These pursuits are like being lost and

⁶⁰ The twelve links of interdependent origination are ignorance, karmic formations, consciousness, name and form, sense bases, contact, sensation, craving, grasping, becoming, birth, and old age and death. These twelve links are an explanation of the site and its connections. Some teachings insist that the interruption of this process of twelve links is necessary to produce enlightenment. The secret dzogchen teaching transmits that the site and connections themselves are the self-manifesting wisdom of primordial enlightenment.

⁶¹ The rosary is a metaphor for total wisdom. Each and every bead--understanding, confusion, action, and so forth--is already the essenceless wisdom of primordial enlightenment, despite the considerations of any spiritual vehicle.

⁶² Practitioners of lower vehicles believe that body, voice, and mind must follow the correct view, meditation, and behavior to produce the five resultant attributes or fruition factors of enlightenment: Bodies, Voices, Minds, Qualities, and Activities.

wandering in a dangerous valley. [208] The total state is definitively self-perfected.

Non-Duality of Cause and Effect

(r) Non-dual method and prajña means the direct understanding of (the non-duality of) cause and effect, the knowledge of Pure Perfect Presence that removes darkness.

These lines explain that the state of the cause is definitely the effect. When the cause is said to be Presence Itself, the effect of discovering self-originated enlightenment cannot be defined as something separate. In all instances self-manifesting method and prajña are indivisible. The wisdom that knows all aspects is the state in which ignorance is pure from the beginning.

Unlimited Wisdom

(r) Mandalas that arise from Pure Perfect Presence manifest various unborn, unceasing, miraculous appearances.

Benefit is provided when the method of the self-arising *thugje* energies of mandalas is discovered through total prajña. Self-originated wisdom has no limits and appears in all possible ways, beyond some temporary non-conceptual states and beyond the production or identification of some unique nature.

Primordial Benefit of Self and Other

(r) The ocean of appropriate, suitable actions means the primordial self-perfection of the benefits of self and other. Great *thugje* energies completely benefit beings.

These lines explain how mandalas provide benefit.
[209] The most profound waves of inexhaustible actions effortlessly provide benefit corresponding to the attitudes of disciples. Complete, thorough benefit is provided for those disciples lacking confidence in the primordial accomplishment of the two benefits.

Pointing Finger and the Moon

(r) Illuminating names point out the precious meaning. Countless words constitute the chakra of Voice.

In the same way that the moon is pointed out with the forefinger to stupid people, these mandalas of Voice with multiple syllables clarify the meaning, using words to guide and benefit the mind.

***Rigpa* Beyond Words**

(r) The universal base, beyond the limits of existence and non-existence, is the state that assembles the multiplicity of words and names.

The syllables and the indicated meanings are like a full set of keys to (open the door of) natural *rigpa* beyond limitations. With words and names, the state of *rigpa* is pointed out. [210]

Beyond the Two Truths

(r) Presence is not existence and it is also not non-existence.

Pure Perfect Presence transcends the two truths.⁶³

⁶³ The two truths are the ultimate truth of empty nirvana and the relative truth of the interdependent manifestations of samsara. Some provisional, suggestive teachings may emphasize one truth more than the other, but the two truths are one unique, inseparable, non-dual truth.

Beyond Eternalism and Nihilism

(r) There is no limiting extreme of eternalism and there is no limiting extreme of nihilism.

Presence is self-perfected, beyond permanence.

Beyond Self and Perceptions

(r) There are no selves and there are no objective characteristics.

Presence transcends all perceptual forms.

Beyond Eternalism and Nihilism

(r) (missing line: About the natural, direct, and invisible state), some people conceive the concreteness of outer objects and inner subjects. Some unlearned, confused people are attached to the paths of eternalistic extremists. Some people say that the various things which appear do not exist, and, believing in nothingness, they follow the paths of nihilistic extremists. Any minds attached to either eternalism or nihilism are said to deviate from what is considered to be the real meaning.

These lines explain the deviations of extremists.⁶⁴
The literal meanings of these words are easy to understand.

⁶⁴ *Mutepas, chalwas, murthugpas* and *gyangphenpas* are Tibetan names for four general categories of non-buddhist practitioners, who respectively practice forms of eternalism, extremism, hedonism, and nihilism. Chapters 25 and 26 of the dzogchen upadesha tantra named *rig pa rang shar chen po'i rgyud* (Tantra of Great Self-Arising *Rigpa*) explain the views and practices of approximately 60 non-buddhist traditions included in these four categories.

Everything Is Enlightenment

(r) Not being anything at all, the various things are the space of phenomena.

This line explains the great thing that everything is enlightenment. All phenomena are the real condition, without any specific defining characteristics.

Dzogchen Practitioners

(r) The family of practitioners with knowledge of the Pure Perfect Source

This line answers the question, "What family⁶⁵ of practitioners has knowledge of the Pure Perfect Source?"
[211]

Clear Wisdom Light

(r) is the family of dzogchen practitioners who understand the state of clear light and experience spontaneous union in totally pure wisdom.

Individuals who discover the total *thigle* recognize that the goal is already perfectly and completely adorned as *rigpa's* pure experiential realm.

Primordial Space Beyond Searching

(r) This (atiyoga teaching) is not a system to search for some enlightenment other than luminous space within space, beyond hope and fear. Universal base consciousness is the primordial space of phenomena.

Transcending the ground of hope and fear, practitioners experience their own self-luminous *rigpa* in

⁶⁵ For *ris* (partiality), I read *rigs* (family), as found in other editions of our root text, *rtse mo byung rgyal*.

the unlimited state of natural *rigpa*. Because one's *rigpa* is never found by searching elsewhere, all natural *rigpa* reveals dharmakaya. [212]

Enlightenment Mirage

(r) Within this directly manifest, primordially self-perfected enlightenment, when anyone anywhere prays for enlightenment, it is like confused, thirsty deer chasing after mirages. The state of enlightenment searching for the state of enlightenment is like a person chasing after water mirages while being inside a lake.

These lines explain the deviations of followers of outer yogas, who hope to receive siddhi realizations from deities. These examples make it clear that these followers do not discover and experience the state of primordial enlightenment.

Contemplation of Omniscience

(r) (missing line: The knowledge of the Victorious Ones is discovered within the space of the *thigle*.) Thus, for anyone who wants to realize enlightenment, the supreme contemplation manifests in Pure Perfect Presence.

These lines answer the question, "But what about non-realized practitioners who fear a worthless life, as warned about in many scriptures?" Whoever aspires to the goal should cultivate the contemplation of omniscience.

Direct Enlightenment

(r) When examined, the practitioner's state is enlightenment, directly manifested.

This line answers the question, "How should practitioners cultivate contemplation?" When the specific characteristics are examined, the state of the practitioner's *rigpa* already directly and authentically manifests the goal.

Natural *Rigpa*

(r) The supreme equality is the absolute equality of dharmakaya.

Absolute equality is the unattached state of total wisdom, the state of natural *rigpa*, total dharmakaya. [213]

All-Inclusive Dharmakaya

(r) All mandalas, whether secret or very secret, are unified in the state that understands the mandala of enlightenment.

The secret sambhogakaya mandalas and the very secret self-perfected mandalas are not something other than dharmakaya, but are complete and distinct in the state of self-perfected and fully manifested *rigpa*.

Primordial Accumulation of Merits and Wisdom

(r) The exalted completion of the accumulation of merits and wisdom corresponds to the direct manifestation of enlightenment, with all the major and minor marks.

These lines answer the question, "What follows from the fact that all mandalas are already included (in all-inclusive dharmakaya) and are already self-perfected?" The state of the two kayas,⁶⁶ the base of all

⁶⁶ The two kayas are dharmakaya and rupakaya. Rupakaya comprises the two form kayas--sambhogakaya and nirmanakaya.

mandalas of Pure Perfect Presence, has the innumerable major and minor marks of enlightenment,⁶⁷ all possible manifestations of natural *rigpa*. Discovering this, practitioners are certain that there are no spiritual levels to which to travel.

Fourfold Samaya Enlightenment

(r) The samaya commitment of dzogchen practitioners of the totally compassionate real condition is the primordial, authentic Pure Perfect Source, identical to, inseparable from, and equal to the mandalas of the Victorious Ones.

These lines explain the samaya commitment of dzogchen practitioners. Enlightenment with the fourfold samaya commitment of atiyoga⁶⁸ is primordially transcendent and beyond limitations, with the three samaya commitments⁶⁹ of anuyoga already perfected. Pure Perfect Presence is primordially free from violation [214] and abides as the essence of all buddhas.

⁶⁷ The perfect physical form of buddha is considered to have thirty-two major and eighty minor marks of excellence.

⁶⁸ The four dzogchen atiyoga samayas--absence, omnipresence, oneness, and self-perfection--are synonymous words for the same meaning. All samaya commitments can be repaired and maintained by totally relaxing in the naked presence of the direct transmission. The four samayas are the method to continue in the naked presence of primordial realization when we find ourselves in this timeless knowledge beyond cause and effect. There is no specific method to apply the four samayas. The meaning is that we continue in the secret refuge of the direct transmission of naked Presence, rather than taking refuge in the ever-changing awareness, ideas, words, and experiences that depend upon cause and effect.

⁶⁹ The three samaya commitments of anuyoga are the total purity of Body, Voice, and Mind. The samaya of Body is to visualize in a divine form; the samaya of Voice is to recite the essential mantra; and the samaya of Mind is to maintain mind in contemplation.

Joyful Governor

(r) For practitioners who experience siddhis with delight, there is definitive realization.

Practitioners with the view know the meaning of total delight and govern everything with *rigpa*.

All-Pervading Presence

(r) In the same way that the sun illuminates the earth, Presence manifests in all the known universe.

In the same way that the sun shines everywhere, Pure Perfect Presence is all-pervading. When this truth is definitively discovered, the thousand worlds self-manifest as kayas and wisdoms. Without traveling anywhere, one realizes the *siddhi* of freedom from the suffering of samsara.

Instantaneous Natural Contemplation

(r) As in the example of the Udumbara lotus, (which miraculously and instantaneously manifests) in the ocean, practitioners in Pure Perfect Presence apply the complete path in an instant, realizing uninterrupted contemplation.

These easily understood lines answer the question, "How much time does it take to attain this contemplation?" Instead of externally subduing laziness and searching elsewhere to fulfill timely aspirations in relation to the Victorious Ones, [215] practitioners should relax in the natural state, beyond actions to accomplish.

Realization Beyond Momentary Convictions

(r) When practitioners develop an attitude of attachment, aversion, acceptance, and rejection,

illusory mind functions with the momentary conditions and is in contradiction to the meaning of unsurpassable Pure Perfect (Presence). Minds that try to achieve something in the moment continuously participate in wrong ideas and are overpowered by illusions. When practitioners hold some conviction, there is no complete realization.

These lines explain that the defect of illusion arises when practitioners try to cultivate Pure Perfect Presence. Practitioners conditioned by mistaken ideas to accept and reject based upon the three poison emotions⁷⁰ produce aversion and aggression. Because these actions contradict the transcendence of acceptance and rejection, practitioners create distance from Pure Perfect Presence, which is instantly discovered in the moment of transcendence. Because practitioners remain very far away when the meaning is perverted, practitioners should not accept and reject.

Guiltless Diligence

(r) When intelligent practitioners develop deep remorse, they uninterruptedly take natural Presence as witness. (missing line: Because it is not necessary to struggle to achieve something else,) supreme Pure Perfect Presence manifests in their hearts.

These lines explain the value of diligence. [216] Practitioners with capacity feel remorse about not becoming familiar with Presence. The sign of understanding is diligence without guilt.

Instant Total Purification

(r) (missing line: When one does not depend upon antidotes to abandon contrary factors,) in less than a

⁷⁰ The three poison emotions are stupidity, attachment, and aversion.

second the wisdom light rays of supreme *rigpa* purify the thick darkness accumulated for eons.

These lines explain the results of this diligence. Without purification, the twofold ignorance⁷¹ of beginningless actions is illuminated by the light rays of the profound view grounded in total diligence. In the time it takes to snap the fingers or rotate a mustard seed, ignorance abides in primordial self-purity, without transformation or antidote.

Enlightened Dualistic Confusions

(r) The mind-streams of unknowing, stupid people without capacity always believe in self and other. Confused about their self-nature, which abides as the dimension of the Victorious Ones, they mistakenly endure separate perceptions.

These lines explain the way in which people are confused. All beings without the capacity to understand the three realms of ignorance⁷² [217] perceive dualistic patterns in the state that has no divisions or parts. But these momentary confusions are just names and are not different from the essence of enlightenment. Because beings do not recognize their primordial inseparability and do not experience the state that is not hidden in any way, they wander in mistaken attachment to object and subject.

Essential Space of All Illusions

(r) The wisdom illusions of the ocean of Victorious Ones, the mistaken illusions of the five families of

⁷¹ The two aspects of ignorance are the non-recognition of our innate nature and the conceptual unawareness based upon the application of labels.

⁷² The three realms of ignorance are the non-recognition of our innate nature, the conceptual unawareness based upon the application of labels, and the belief in individual selfhood.

sentient beings, and the infinite different relative illusions all have the same essence in ultimate space.

These lines answer the question, "But what about the fear that there will be dualism?" Because nirvana manifests the presence of knowledge and samsara manifests the confusion of illusion, good and bad seem to be very different. But, because the base from which both the concept of good and the concept of evil manifest is nothing, good and bad do not really exist.

Transcendence of the Two Truths

(r) Non-abiding nirvana is the precise condition of the primordial emptiness of all phenomena.

These lines explain that the state is free from both ordinary ultimate truth and superior ultimate truth.⁷³ [218] Transcendence of the three conceptual limitations about any dualistic phenomenon does not mean that one should establish some support for a mental state, but instead means the total transcendence of desire.

Primordial Maturation

(r) All sentient beings are the Pure Perfect Source.

The meaning of this line is that all beings are already primordially matured.⁷⁴

Self-Originated Wisdom

(r) (missing line: Because everything is illuminated in this *thigle*), there does not exist even the smallest

⁷³ Non-abiding nirvana refers to the unconditioned, unpredictable, non-localized, and all-pervasive primordial state, beyond the limitations of conditioned samsara and peaceful nirvana.

⁷⁴ Many practitioners mistakenly believe that initiations of body, voice, and mind are necessary for spiritual maturation.

particle of a Victorious One to be discovered somewhere other than in the direct enlightenment of natural Presence Itself.

These lines express the certainty that wisdom, the lamp illuminating each mind, self-originate. When practitioners deeply understand that the great quality of directly manifest enlightenment is non-dependence upon anything else, they are sure that there is no other enlightenment.

Non-Abandonment of Provisional Teachings

(r) There does not exist anything (missing line: in the terminology of meditation and realization) that is not already accomplished for practitioners with superior capacity.

These lines answer the concern, "But then all teachings about view, meditation, and behavior must be meaningless." Until practitioners with residual karma are never separate from diligence beyond deed and doer, view, meditation, and behavior should not be abandoned.
[219]

Desireless Compassion

(r) Practitioners who recognize the space of phenomena in this way develop total compassion for ignorant beings.

These lines describe the behavior of atiyoga practitioners. When practitioners understand this teaching and have confidence in how the actions of the Victorious Ones provide benefit, desireless compassion arises.

Effortless Self-Manifesting Illusory Benefit

(r) When compassion arises, through illusion-like contemplation practitioners manifest various methods of behavior to benefit beings.

With the understanding that oneself and every possible behavior are self-manifestations, practitioners effortlessly produce benefit.⁷⁵

Compassionate Energies Beyond Reason

(r) Beyond the concepts of self and other, dharmakaya is primordial, non-dual, and unique. To benefit beings, miraculous displays manifest again and again within the space of unborn dharmakaya.

The arising of unceasing compassionate energies from this primordial total state beyond self and other cannot be understood through the logical reasoning of intellectual explanations. [220]

Uncompromised Benefit Beyond Pride

(r) Nirmanakaya emanations of embodied forms manifest miraculous displays of compassionate *thugje* energies everywhere, in any way, to complete the twelve acts that benefit beings, (missing line: revealing that sentient beings are buddhas.) During the time that these compassionate emanations educate disciples, pride in illusory mind is transcended.

When the emanated manifestations produce everywhere the benefit of the four types of education,⁷⁶

⁷⁵ Compassion means that the wisdom-lights of *dang*, *rolpa*, and *tsal* energies spontaneously manifest from the empty, primordial dharmakaya source. Illusion-like contemplation means that practitioners selflessly produce illusory benefit for other beings through the recognition of the emptiness of the interdependent energies of each being's sense of self and karmic vision.

such as birth of the Victorious One, and so forth,⁷⁷ pride is transcended. Similarly, the actions of confident practitioners having the same knowledge as the Victorious Ones produce benefit in an uncompromised and perfect way. Because these practitioners have discovered the state beyond self and other, they transcend selfish actions in the *thigle* of Samantabhadra.

Self-Perfected Phenomena Beyond Framework

(r) The distinctive principle of any and all knowledge-transmissions of buddhas is unfabricated just-that-ness. Because all phenomena manifest directly as illusions, the various miraculous emanations of illusion-like contemplations cannot be defined or specified in any way.

These lines explain how to continue in knowledge. [221] Buddhas with omniscient knowledge see that phenomena always manifest the uncompromised, complete just-that-ness of self-perfection, beyond specific characteristics, causes, and conditions. The inference is that the actions of practitioners with omniscient knowledge also transcend fixed frames of reference.

Illusions Everywhere

(r) This self-originated, marvelous, and renowned Pure Perfect Source undoubtedly manifests

⁷⁶ The four educational procedures for sentient beings are training from emanated bodies, the direct perception of primordial mind, training through unimagined miracles, and verbal knowledge training.

⁷⁷ The traditional twelve sacred deeds of Shakyamuni and buddhas in general are: living in Tushita Heaven, descending into a human womb, being born in the human dimension, mastering worldly arts, enjoying lovers, renouncing the world, practicing asceticism, approaching enlightenment, conquering devils, attaining enlightenment, teaching others, and passing into nirvana. In some buddhist systems "enjoying lovers" is missing and the final act after "passing into nirvana" is "the decline of the teaching."

evanescent phantasms everywhere, (missing lines: producing profound ornamental chakras of the universal music of forms, sounds, and concepts corresponding to high, medium, and low capacities).

These lines answer the question, "Why are the emanations unspecified?" Self-originated wisdom is great because it is the concrete base that pervades everything, in seven definitive,⁷⁸ supreme ways. Because these representations manifest pure dimensions in the world and help practitioners to understand, these representations constitute the *thigle* of total wisdom.

Distinct Wisdom Dimensions

(r) All these outer and inner forms of beings are ongoing perfect ornaments of the inexhaustible, supreme dimension of Body.

These lines explain the greatness of non-enlightenment. Following is the explanation of the assured dimensions of Body, Voice, and Mind. The Body dimension means self-manifesting wisdom, in which all forms of the outer and inner universe are simply names, with no essence. [222] Body includes all mandalas of body dimensions, with all their attributes and ornaments. These dimensions are not all merged together, but are distinct dimensions, such as the five dimensions,⁷⁹ and so forth.

Uncontaminated Sounds of Total Wisdom

(r) All high, medium, and low sounds are profound ongoing ornaments of melodious Voice.

⁷⁸ Possibly, the seven definitive ways refers to the seven tones of the musical scale: crane, ox, goat, peacock, cuckoo, horse, and elephant.

⁷⁹ The five kaya dimensions are dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya (union of first three kayas, also named abhisambodhikaya), and vajrakaya.

Voice is difficult to understand, because Voice transcends numbers, such as five,⁸⁰ and so forth. The mandalas of Voice are uncontaminated and perfect and have no difference in total wisdom. When multiplicity is discovered, the three sounds⁸¹ are empty while resounding, and transcend everything.

Wisdom of Self-Manifesting Dualism

(r) Everything has the same flavor in space and is included in the ongoing ornaments of inexhaustible, supreme Mind.

Because all dualistic phenomena have no independent self-nature, but are the same in their natural transcendence of limits, all memory, thinking, perception, and awareness are limitless self-manifestations of self-originated wisdom, beyond numbers, such as five, and have no difference in the mandala of Mind.

Total Enlightenment Beyond Characteristics

(r) Everything is equal, unified, integrated, luminous, and apparent.

When all phenomena are understood to be Body, Voice, and Mind, all designations are the same. Everything is enlightenment as Body, Voice, and Mind, beyond secondary forms and enumeration. No specific characteristics can be identified. [223]

⁸⁰ One after the other, our text explains Body, Voice, and Mind. Body (*kaya*) is often explained with the five *kaya* dimensions. Although the root tantra *sgra thal 'gyur* explains the five sound-vibration categories--*brahma*, *vishnu*, *pingkala*, the elements, and the teacher's *kayas*, our commentator does not use any fivefold classification system for either Voice or Mind.

⁸¹ The three sounds are OM A HUM.

Beyond Renunciation and Accomplishment

(r) Supreme dharmakaya is integrated in the Pure Perfect Source.

The state with the four names⁸² of wisdom is far superior to some dharmakaya assembled by renunciation and accomplishment.⁸³ Because in the one totality there is no action to accomplish something not already existent, there is no enlightenment to achieve. Thus it is very important to transcend labels for enlightenment.

Self-Righteous Arrogance

(r) In this great citadel of guhyamantra practitioners, some practitioners, missing (the understanding of) outer, inner, and secret meanings, have the haughty arrogance of intellectual ambition and claim that their views are the highest. Due to ignorance they never interrupt vigilance (about their views), and with demonic violence they try to maintain their superiority over those with rival views. As in the example of the moon, they claim that nothing is superior to them. While despising others, they meditate that they themselves are deities. Their views and behavior contradict supreme equality and are aspects of the devil's work. Relaxation in equality is sabotaged by their conceited attitudes about high and low.

These lines explain that practitioners with self-righteous arrogance about their views deviate into crude behavior.⁸⁴ [224] Those who do not understand this easily

⁸² Four names often refers to the four aggregates: feelings, concepts/sense perceptions, karmic formations, and consciousnesses.

⁸³ Renunciation refers to cause-based sutra vehicles of characteristics. Accomplishment refers to goal-oriented tantric vehicles of transformation.

⁸⁴ The moon does not have its own light, but merely reflects a small amount of the sun's brilliant light. In the same way, arrogant practitioners without deep

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understood fact are controlled by their biased patterns of high and low. Even when all their behavior is virtuous, because they have moved away from equality they do not understand and do not realize.

Good and Bad Behavior

(r) Calming the pride that always thinks "I", learned practitioners follow the teachings of their masters and have exceptional opportunities to minimize faults and develop positive qualities.

These lines answer the question, "How does someone realize?" Some practitioners are able to understand this supreme equality through transcendence of their excessive pride when it is pointed out. Following the teachings of the Victorious Ones, they abandon bad behavior and act with appropriate awareness. In the future it will be very important to explain these defects and qualities to practitioners who suppress the level of universal perfection.

Learned Words Without Omnipresence

(r) When practitioners with unrivaled, cohesive verbal skills abandon the samaya commitment of the omnipresence of Pure Perfect Presence, they accumulate wrong ideas in this life about the realization of the vajra-like state. Even if they speak truthful words, their mistaken minds are dominated by misleading disturbances.

Practitioners who are learned in words but do not understand the meaning violate the samaya commitment and do not realize. [225] Because practitioners who babble the view but reject the meaning of atiyoga postpone the

knowledge are merely parrots, repeating the profound words of great practitioners.

possibility to realize dharmakaya in this life, it is easy to understand why they eventually fall apart in total fear.

Hell When Nectar Tastes like Poison

(r) Those who want to enter this spacious doorway to the ocean of guhyamantra may repeatedly misunderstand and be disappointed by the kayas of the Victorious Ones. Because these practitioners are confused, they may consider that the taste of nectar is poison. And when they cannot find anything other than this nectar, fierce vajra yaksha dwells in their hearts. When their illusory bodies and lives are reduced to dust, it is such a pity that they always go to hell, like meteors from the sky sinking deeply into the mud, or like deer crossing the threshold into the (hunting) territory of humans.

These easily understood lines explain that, after following guhyamantra, it is a mistake to again return to lower vehicles or to be an ordinary person.⁸⁵ [226]

Teaching Summarized from Tantra

(r) This text is called a *lung* teaching because it is condensed from the meaning of the related longer tantra.

This line begins the explanation of the meaning of the words in the title. Written to eliminate the dangers of affirmation and negation, the words of this *lung* teaching are an abridged summary taken from the *Tantra of the Suchness of the Self-Originated Victorious Peak of Pure Perfect Presence*.⁸⁶

⁸⁵ Fierce vajra yaksha means that strong negative energies make it very difficult for confused practitioners to recognize that everything is already the vajra state of effortless primordial enlightenment, beyond cause and effect.

⁸⁶ *byang chub sems rtse mo byung rgyal de kho na nyid kyi rgyud*. This tantra, of which our text, *byang chub sems rtse mo byung rgyal* (The Self-Originated

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Everything Is the Wisdom of *Rigpa*

(r) The title says "Peak" because everything is definitely Pure Perfect Presence.

Without assistance or correction, this derivative discourse transfers from the tantra the meaning that all phenomena are identical as the wisdom of natural *rigpa*.⁸⁷

Supreme Mind-Transmission

(r) The title says "Self-Originated Victorious" because this peak is the mind-transmission of the learned masters.

The mind-transmission of Samantabhadra and Garab Dorje⁸⁸ is the pinnacle of vehicles.⁸⁹

Eight Provisional Teachings

(r) (missing line: Although the state of self-originated victory manifests as the peak), the series of (provisional vehicles) is arranged into eight categories.

The series of vehicles is distinct and perfect.⁹⁰

Victorious Peak of Pure Perfect Presence), is a summary, does not seem to have survived until the present day.

⁸⁷ Peak (*rtse mo*) is a metaphor for *rigpa*, Pure Perfect Presence.

⁸⁸ Garab Dorje is the great teacher who re-transmitted dzogchen teachings on planet Earth in about 300BC.

⁸⁹ The adjectives--self-originated victorious (*byung rgyal*)--mean that Presence is the ever-present goal that does not depend upon cause and effect.

⁹⁰ One classification of the eight provisional vehicles is non-buddhist worldly paths, hinayana, mahayana, kriyatantra, ubhayatantra, yogatantra, mahayoga, and anuyoga. As explained earlier in our text, dzogchen atiyoga is the essence of all vehicles and permeates all vehicles, without concealing them. Each

Wholeness Beyond Acceptance and Rejection

(r) This supreme *lung* teaching has nothing to differentiate, exclude, accept, or reject.

This supreme *lung* Teaching transcends intentionality; there is nothing other than wholeness, beyond anything to accept or reject. [227]

Capacity for Realization

(r) Practitioners who are endowed with the four immeasurables

This line explains the cause for attainment. (Practitioners) without anxiety, who do not distinguish between acceptance and rejection, are naturally beyond suffering, have no regrets, possess the wisdom of uninterrupted effort to benefit beings, and transcend efforts based upon wrath, kindness, and so forth.⁹¹

Compassionate Attitude

(r) have attitudes devoted to accomplishing the benefit of self and other, with time to compassionately practice union and liberation for others.

The meaning of this line is easy to understand: atiyoga practitioners know the appropriate time to educate beings.

vehicle is distinct and perfectly corresponds to its teachers, teachings, disciples, times, and places.

⁹¹ The four immeasurables are loving kindness, equanimity, joy, and compassion. Other editions say "Practitioners who keep the four samayas."

Selfless Practitioners

(r) With warm minds, practitioners give instructions and have attendants, possessions, and so forth.

For the sake of nearby students and others, noble practitioners with the heat of *rigpa* and authentic empowerments have retainers, such as consorts, servants, and so forth, and have possessions, such as Manjushri statues, and so forth. [228]

Perfect Circumstances

(r) Those with the complete perfections have the compassionate energies of the Victorious Ones.

Practitioners are endowed with self-originated wisdom and have the complete qualifications of appropriate conditions.

Non-Separation from Knowledge

(r) They are tied one-pointedly to their objective.

While helping those who need education, practitioners are never separated from the distinctive empowering energies of knowledge beyond actions.

Supreme Knowledge

(r) In this way practitioners realize the supreme accomplishments of *rigdzins*.

This easily understood line explains that practitioners are identical to Samantabhadra and never lose their qualification as superior practitioners. They

have the special knowledge of mahamudra,⁹² and so forth.

Non-Realization

(r) Practitioners whose base for action lacks compassion merely babble the word "Samantabhadra." Because they contradict the essential meaning, there is no realization.

These lines are easily understood.

Sacred Activities

(r) Practitioners with siddhi realizations from union with Samantabhadri accomplish oceans of sacred activities.

These lines explain the valuable qualities of unmistakable behavior. (The benefits of) any actions applied by practitioners with non-referential prajña never die away. [229]

Transcendent Prajña

(r) Practitioners transcend (the duality of) the unborn ultimate and the specific relative.

Prajña is also liberated from some absolute equality that is considered to be superior to the two truths of madhyamaka.⁹³

⁹² Mahamudra, the knowledge of the "word" or "fourth" initiation in inner tantric vehicles, is identical to the unborn primordial presence of dzogchen atiyoga. Tantric vehicles emphasize methods of development, purification, transformation, and completion to attain their ultimate goal; dzogchen atiyoga emphasizes the supreme method of the primordial goal of self-liberation. The four *rigdzin* types are self-perfection, mahamudra, long life, and maturation.

⁹³ Practitioners do not conceive and affirm some new, higher truth.

Natural Accomplishment

(r) The ultimate, natural yoga of the all-pervading total vehicle

Practitioners never move away from knowledge of the ultimate value, already naturally accomplished.

Effortless Maturation and Liberation

(r) is self-perfected dzogchen, the highest of all levels.

Never moving the tiniest distance away from view and behavior, practitioners effortlessly mature and realize the ultimate level, the *thigle* of self-perfection.

Enlightenment Beyond Birth and Death

(r) Practitioners who understand in this way totally transcend the four demons.

When practitioners understand and get familiar with what has been explained, emotions are naturally permeated with total bliss.⁹⁴ There is no transformation or change (in primordial presence because of) old age and degeneration. Practitioners realize the *thigle* beyond birth and death, the state of total enlightenment.

Good Behavior

(r) Practitioners should avoid negativities and produce thousands of positive merits.

⁹⁴ Demon means obstacle to realization. The traditional four demons are the emotions, the lord of death, the aggregates, and spiritual pride. The four demons in *chöd* practice are the demon of solidity who blocks, the demon of non-solidity who does not block, the demon of pleasure, and the demon of ego.

Practitioners who understand are not fixated upon the detailed measurement of meritorious behavior.

Final Words

(r) (missing lines: **Through the thousands of very special merits produced by this clarification of the definitive meaning of the *lung* and upadesha teachings, may beings realize the ultimate goal intended by the view. This concludes the meditation named *The Self-Originated Victorious Peak of Pure Perfect Presence*.)**

The three words are explained with seven nectar meanings. The seven nectar meanings have forty-two branches.⁹⁵ [230] Through all the virtue of the refreshing meaning gathered in these verses, may all beings abide on the level of the Master.

This concludes the commentary on the *Self-Originated Victorious Peak*, composed by Wangter Nub Sangye Yeshe Rinpoche.

⁹⁵ Three words may refer to homage, suitable capacity, and the text itself. I do not understand how the seven nectar meanings and forty-two branches are calculated.

Appendix - Differences Between Editions of the *Tsemo Chungyal*

bcom ldan 'das dpal bde ba chen po kun tu bzang po (xxxx) la phyag
'tshal lo

bcom ldan 'das (x) dpal bde chen (bde ba chen po) thams cad
mkhyen pa'i thugs
sna tshogs kun tu bzang po rdo rje sems
dbyings dang ye shes 'du 'bral med pa'i gsung
rnam dag byang chub sems la phyag 'tshal lo

sngon tshe 'das pa'i (xx) skal (bskal) pa grangs med (xx) mtha' rings
nas
'khrul 'khor blun rmongs mdongs ba'i (ldongs pa'i) 'gro ba rnams
nga dang bdag bcas mtshan mas bcings pa yis
khams gsum rgyud las (rtog rgyud, rgyud la) 'khor ba'i 'gro don pa
(du)

snyigs ma'i (snying po) don las gdams ('dams, bsdams) pa'i (pa)
gsung (gzung) mchog 'di
rgyal sras gang 'dod (gang 'dod rgyal sras) dbang phyug skal ldan la
thugs rje'i dkyil 'khor (thugs rjes 'khor lo) rmad (smad) 'byung bsam
yas pa (pas)
(rang rig blo la snang ba shar ba'i phyir)
rnal 'byor phyi rabs don du gsungs (gsung) pa yis
skal bzang (bzangs) snod ldan shin tu (xx) rnal 'byor don (la)

lhun grub byang chub rdzogs (bcas, pa'i) dbang dam tshig (x) can
(ldan)
bla ma'i man (gdams) ngag snyan khung (khungs) thugs (x) brgyud
(rgyud) pa ('di)
dad can (ldan) rgyal ba'i (rigs) thugs dang 'dra rnams khyer (na
khyed)

sku dang gsung thugs yon tan phrin las kyi (sku gsung yon tan 'phrin
las mang po dang)
thugs kyi dkyil 'khor yon tan (rin chen) sgo phye nas
bder (bde) gshegs dpal gyi mgur nas gsung bsgrags (sgrags) pa
gsang sngags dbang phyug rnal (mnyam) 'byor rgyal po yin

mnyam sbyor (la 'dus pas) kun tu bzang po (po'i) nyid (x) kyi
dbyings

rnam dag lam chen kun sgrol dgongs pa'i (bde ba chen po'i) thugs
(ni)

bgrod med rnam grol rdzogs pa chen pa'i (po'i) lam
bya (byar) med lhun rdzogs skye ba med kyi dbyings (ma skyes bde
ba'i sa, skye med chos kyi dbyings)

theg pa'i rnam grangs gral (grol) thabs cha mnyams (snyams,
bsnyams, snyam) pa (pas)
ma 'dres chos rnams yongs su rdzogs pa'i rgyan

klong (klung) yangs rgya mtsho chu bo'i 'phro 'du bzhin (lta bu'i
mkha' klong yin)
rgyal thabs spyi blugs dbang phyug rnams kyi mdzod

shes bya shes byed kun gyi (rnams kyi) gzhir gyur pa (pas)
kun gzhi gnas gyur (ma bcos) rdzogs pa'i dkyil 'khor ni
rnams (rnam) shes gdengs ka (gdeng ka, rgyal bas) nam mkha'i
rgyas mnyam pa (ngo bo ste)
rtse mo byung rgyal bde ba chen po'i dbyings
sde rgyud yang dog (ya thog, yangs dog) bla na med pa'i sa

kun tu bzang po rang byung bcom ldan 'das

gcig pu rab tu che mchog (bas) chos kyi sku (bde ba'i sku, chos
sku'o)

lhun rdzogs sku gsung thugs kyi phyag rgya che
(bdag dang gzhan du 'byed pa med pa'i phyir)
bla na med pa'i go 'phang ('phangs) mchog la gnas

chos dbyings ma skyes (ma skyes dbyings nas) sems can med pa'i
phyir
srid (sred) pa'i chos rnams ye nas lhun gyis grub

de rgyu (thams cad) lhun rdzogs byang chub sems kyi dbyings
mi gnas mya ngan 'das pa'i 'bras bur gnas (shar)

zla rgyas bzhin du spros pa mi mnga' ba (bas, bar)
ye shes (ye nas) rgya mtsho 'khyil pa'i (ba'i) dbyings dang mtshungs
(tshul)

spros kyang de bzhin bsodus kyang ji (de) bzhin pa
bsod nams (rnal 'byor) ye nas (tshogs gnyis, ye shes) sku gsung
thugs la rdzogs

lta ba nam mkha'i rgyal po 'phang gcod (bcad) pas

btang snyoms chen por (po) lhun rdzogs (sku gsung) chos kyi
(mnyam pa'i) dbyings

ma skyes mi gnas nam mkha'i rang bzhin la
thugs rje'i cho 'phrul (chos 'phrul, 'phrul pa) ya mtshan chen por ston
(cher ston pa)

khyung chen gshog (bshog) rdzogs mkha' la ldings (lding) ba (pa)
bzhin
chu klung ri rab (brag) gyen thar (thur, 'thur) nyam (nyams) mi nga
bar snang mkha'i khams (nam mkha'i khams) kun lam du bde (bde
ba)
gang du (ltar) dmigs pa'i sa kun gcod par byed

de bzhin ye nas blo sbyangs rnal 'byor thugs
byang chub snying por 'gro ba'i skal ldan pa'o (po)
sangs rgyas mngon du (sum) byas (grub) pa'i man ngag can
byang chub sems rtogs yon tan khyad par 'phags

bdag dang gzhan don lhun grub ma spangs pa'i (ma spangs lhun
rdzogs pas)
spyod pa rgya mtsho sna tshogs ci bder spyod

pad ma skye ba'i rgyu ni 'dam yin te (kyang)
pad ma la ni 'dam gyis (dngos po 'dam gyi nyes pas) gos pa med
chos nyid chags pa med pa (ma chags; chags nyid chags pa med par)
rtogs 'gyur na (gsal ba'i 'khor lo yang)
ye nas chags med (ma chags) nyams pa (gos pa) rdul yang med

thugs rje spyod pa rab 'byam (bsam yas) ji lta ba (ji snyed pa)
rnal 'byor thabs kyi spyod pa de (ji) bzhin spyod

rnam rtog spros bral gzugs (bzung, bzung) 'dzin mi mnga' yang
mkha' mnyam rgyal pos (po) 'dod dgu re ba skong
skye med (ma skyes) dbyings nas skye ba'i (thugs rje'i) cho 'phrul
rnams
rnam dag byang chub sems kyis (kyi) dbyings nas (ngas) 'phros
(dpa'i sprul pa ste)

mkha' dbyings rnam par dag (rnam dag yangs) pa'i dkyil 'khor ni
lhun grub yid bzhin rin chen gzhal yas khang

phyogs dus kun nas 'khyil pa (ba, ba'i) rgyal ba'i (po'i) tshogs
(mchog)

rgyal ba nyid las rgyal ba'i skur (sku) ston pa (gzhan pa'i sku med
pas)

rgyal (lha) tshogs rdo rje dbyings kyi rnal 'byor rnams
'gro don rgyal ba'i dkyil 'khor bstan pa'i phyir (pa yi)

'gro 'du ('dul) rdo rje dbyings kyi (rnam par rgyal ba'i) dkyil 'khor
'phro (spro, spros)

sprin med mkha' la skar tshogs (gza' skar) rgyas pa bzhin
dkar (skra, bkra) gsal (bsal) longs spyod rdzogs pa (pa'i) 'khor dang
bcas
kun bzang (bzangs) rdo rje sems dpa' mnyam sbyor ba (dang sbyor
ba, sbyor ba yang)
shes rab dbyings nas thabs kyi (kyi) phyag rgyar gsal

sang nge sa (sal) le mnyam la ma 'dres pa
phung po khamdang dang skyed mched rnal 'byor tshogs

kun tu bzang po rang byung ('byung) bcom ldan 'das
gcig pu rab tu che mchog chos kyi sku
lhun rdzogs sku gsung thugs kyi phyag rgya che
ye nas lhun grub byang chub snying po ni
bla med rgyal ba'i go 'phang ('phangs) mchog la bzhugs

nyid (bdag) dang gzhan du rtog (rtogs) pa mi mnga' ba (yang)
'jig rten rdo rje nyi ma shar ba bzhin
lhan ne (lhang nge) lhang nge (lhan ner, lham mer) gsal ba'i (ldan
pa'i, lhan pa'i) dkyil 'khor nas (can)

rnam par thar pa'i zhal gsum phyag drug ni
sku gsum ye shes drug dang chos kyi (bdud rtsi) dbyings

ji ltar skar tshogs gzhan (gzhin, bzhin) du ma 'phros (spros) bzhin
(kyang)
nyi ma'i dkyil 'khor 'bar bas zil gyis gnon (gnon bzhin)

de bzhin kun bzang rdo rje sems dpa' yang
nyi ma (ma'i) stong gi gzi chen 'bar bas brjid ('bar ba'i nyi ma stong
pas lhag pa'i phyir)
rgyal ba'i tshogs rnams 'dus pa'i ('bar ba'i) gtso bo ste
phyi nang gsang ba'i dkyil 'khor kun gyi ('dus pa'i) bdag
rnam par shes pa'i gtso bo kun gyi gzhi

rang byung ye shes dbyings las ma g.yos kyang
stong khams (snang srid) yongs su snyoms (khyab) pa'i thugs rje can
(byung)
'gro ba'i dpal mgon sna tshogs kun tu bzang
dbye bsal (gsal) blang dor gnyis med don du gcig (med pas gcig pa'i
don)

phyi dang nang kun (gi) thams cad chos kyi dbyings (phyi nang kun
tu gsal bas chos kyi dbyings)

rnam par dag pa'i spyod yul thams cad ni (spyod yul 'di dag rnam
par dag pa la)

sangs rgyas sems can blang dor gnyis med de (mi byed pas)
lam gyis bcos su (bcos su ye nas) ga la yod (lam dang gnyen pos
bcos su ga la yod)

sgrub (bsgrub) med rtsal sprugs (sbrugs) smon pa med pa yi (gzhan
du mi smon pas)
byar (bya) med lhun rdzogs bder (bde) gshegs (bshegs) de bzhin te
(nyid kyi gtso)

rtog dpyod (spyod) rnam dag gnyis med (chis med, mchis med) chos
dbyings la (rtog dpyod rnam par dag pa'i rol pa yin)
log spyod (rtog) 'khrul pa'i dbang du ga la 'gyur (mi 'gyur ro)

rtog dang mi rtog ye shes chos kyi sku
mthar thug med (mtha' la thug pa, mtha' la thugs pa) cing dbyings la
bri ba med (mtha' dbus 'phel 'grib med pa'i ngang nyid las)

skye med dbyings nas skye ba'i cho 'phrul rnams (skye ba'i cho
'phrul rol pa mang po'i tshogs)
gang yang ma yin sna tshogs chos kyi dbyings

khams gsum rnam dag (ma dag) ma byung ma skyes na (skye 'gag
med pa la)
dbus mtha' (mthar) mi dmigs (gzigs) rnam par rtog las 'das

rnam rtog gnyen por rnam par mi rtog sgom (pa) (rtog pa'i gnyen
por mi rtog phyogs bsgom pa)
mi rtog 'dod pa (pas) rtog pa chen po yin

chos kyi dbyings nyid mi rtog rtog las 'das (rtog 'das pa) (mnyam
pa'i thig le mi rtog las 'das pa)
rtog dang mi rtog gnyis ga (ka) tshig gi mtha'

rnam rtog spros pa (bral) byang chub snying po ni (yin)
kun gzhi rnam dag rnam shes (ye shes, rnam dag) rnam par dag (ye
nas dag pa yang)

ye shes rnam dag chos rnams (dbyings) rnam par dag (bde ba chen
por gsal)

dam tshig rnam dag lha rnams rnam par dag

missing line: bdag nyid rnam dag (med dag pas) gzhan yang rnam
par dag

lta ba rnam dag (dag pas) spyod pa rnam par dag

sems can rnam dag (dag pas) sangs rgyas rnam par dag

rgyu rnams rnam dag (yang dag pas) 'bras bu (bu'ang) rnam par dag

rten 'byung rnam dag (dag pas) 'brel pa rnam pa dag

bdag med gnyis med (dag pas) byang chub snying po las (la)
dbyings dang ye shes mnyam sbyor ma gtogs (rtogs) pa
chos nyid chos tshol chos rnam gzhan na med (chos kyi chos btsal
chos nyid gzhan na med)

rgyu 'bras don rtogs (gsal ba) thabs dang shes rab ste
mkhyen ldan (kun mkhyen) mun sel byang chub sems dang mnyam
(dgongs par ldan)

dkyil 'khor byang chub sems las byung ba ni (rang byung ba) (rang
byung sems kyi dkyil 'khor ni)
skye med 'gag med cho 'phrul sna tshogs 'byung (ma skyes klong
nas cho 'phrul sna tshogs kyi)

mthun ('thun) 'jug 'tsham ('tshams, 'tshal) pa'i (ba'i) spyad (spyod) pa
rgya mtsho na (ni)
bdag dang gzhan don ye nas lhun grub kyang
thugs rje chen pos 'gro don (ba'i) rdzogs (rdzob) par mdzad

ming tshig (tshogs) sgron mas (mas don) don (dag) gyi gser mtshon
pa
tshig gi (ni) rnam grangs gsung gi 'khor lo can

yod med mtha' las 'das pa kun gzhi ni (gyi gzhi)
ming tshigs (tshogs) tshig gi rnam grangs sdud (bsdud, bsdus) pa'i
bdag

yod pa (kyang) ma yin de bzhin med ma yin (ye nas yod dang med
pa'ang ma yin te)

rtag par ma yin chad pa'i mthar ma yin (mtha' gnyis rtag dang chad
pa'ang ma yin la)

bdag du ma yin mtshan mar (ma) 'dzin pa med (bdag dang gzhan nyi
mtshan mar ma yin zhing)

missing line: ji bzhin mngon sum snang ba med pa la (las)
phyi nang gzung 'dzin (gzung dang 'dzin pa'i) dngos por gang rtog
pa
mi mkhas (shes) rmongs pas mu stegs rtag zhe na (lta la zhen, dag la
zhen)
sna tshogs snang bzhin med par gang smra ba (gsungs pa)
med par (pa) mthong bas (ba) mu stegs chad pa'i lam (mtha' la zhen
pas mu stegs chad pa'i lam)
rtag chad gnyis gar (kar) gang gi blo zhen pa
don gyi snyi po bzhed las gol bar (gom par, goms par) gsungs

gang yang (yin) ma yin sna tshogs chos (x) kyi dbyings (chos
dbyings su)

shes pa'i ris can (khyad par) byang chub snying po ni (bde gshegs
rigs can byang chub snying po ni)

'od gsal (gnyis med) don rtogs (chos chen) rdzogs chen (pa'i) rnal
'byor pa
ye shes rnam dag lhun sbyor (gyis) grub pa'i mtha' (pa yang)

re dogs med pas dbyings la (las, nas) dbyings nyid gsal
sangs rgyas gzhan nas (du) tshol ba grub mtha' med (de, ma ni)
kun gzhi rnam par shes pa ye nas chos kyi dbyings (kun gzhi ma
bcos mnyam pa chos kyi dbyings)

ye nas lhun grub sangs rgyas mngon gsum na (pa)
gang du (nas) su la sangs rgyas gsol ba 'debs
'khrul 'khor nyams (nyam) thag ri dwags (dags) smigs (smig, rmig)
rgyu rnyeg (snyegs) pa 'dra (bzhin)
sangs rgyas nyid kyis (kyi) sangs rgyas nyid la tshol (tshol ba, 'tshol
ba)
rgya mtsho'i (mtsho) dbyings nas smigs (mig, smig) rgyu rnyeg
(snyeg, snyegs) pa bzhin

missing line: thig le'i (le) dbyings nas rgyal ba'i dgongs pa rnyed
de lta bas na (bu yi) sangs rgyas thob 'dod na
ting 'dzin rgyal po byang chub sems la gsal (rtsal, tsam)

brtags (rtogs) na bdag nyid sangs rgyas mngon sum ste

mnyam pa'i rgyal po mnyam nyid (gnyis med) chos kyi sku

gsang dang gsang chen (ba'i) dkyil 'khor zhes bya ba (chen po ni)
sangs rgyas dkyil 'khor rtogs pa (thugs la) nyid la 'dus ('dus gsal ba,
nyid la rdzogs)

bcom ('khor) ldan bsod nams ye shes tshogs rdzogs pa (mtshon nas so) (bsod nams ye shes ye nas rdzogs pa ste)
mngon gsum mtshan dang dpe byad ldan pa bzhin (pa'i phyir)

chos nyid yul dang snying rje chen po yi (ni, 'o)
dbang phyug rdzogs pa chen po'i dam tshig la
ye nas rnam dag byang chub snying po ni (dpa' ni, po na) ('du 'bral med pa'i byang chub nying po yin)
rgyal ba'i dkyil 'khor mnyam dang mi gnyis (mnyam) gcig (bdag nyid chen por gcig)

gnyes (mnyes) ldan dngos grub blangs na (nas) thob par nges

'jig rten gsal byed nyi ma'i dkyil 'khor bzhin
grags (grangs) ldan stong khams yongs su 'byung bar 'gyur

rgya mtsho (mtsho'i) u dum wa (ba) ra'i ('bar ba'i) dpe bzhin du
byang chub sems ni (ldan) brgya lam (rgyal ba) lan cig na
mi gtong ting 'dzin (klong du, 'dzin goms) bsgoms na 'grub par 'gyur

gal te chags sdang ('dzin changs) blang dor blo skyes te ('khor)
'khrul sems rkyen gyi skad cig (skad cig rkyen gyis) 'phros ('khros)
'gyur na ('khrul sems rtog pas skad cig nyams gyur na)
bla med byang chub don las 'gal ba'i phyir
skad cig ma la 'grub 'gyur sems 'di la
log rtog gsog (sems) zhugs 'khrul pa'i dbang gis brlag
'ban thag chad (chod) 'gyur (pas) nye bar 'grub mi 'gyur

blo ldan nam zhi (gang zhag) 'gyod ('gyed) pa drag skyes na (nas)
rang sems dpang (spang, spangs) du btsugs (bcug) nas mi gtong ba
missing line: gzhan nas btsal zhing sgrub (bsgrub) kyang mi dgos te
byang chub sems mchog blo la shar ba yin

skal (bskal) par bsags pa'i mun nag thibs ('thibs, 'thib) po yang
rig (rigs) pa'i rgyal po ye shes nyi zer gyis
missing line: gnyen pos mi mthun yongs (spong) la mi ltos par
skad cig yud tsam nyid la dangs par 'gyur

mi shes blun rmongs skal (bskal) med skye bo rnams
bdag dang gzhan du 'dzin pa'i sems rgyud (rgyun) kun
rang bzhin rgyal ba'i sku ru bzhugs pa la (chos skur gcig pa las (la))
'khrul pas so sor brtags te mthong bas ('khung ba) nor

ye shes sgyu ma rgyal ba rgya mtsho dang (la)
log rtog sgyu ma'i (rgyu ma) rgyud lnga (lnga'i) sems can rnams (log rtog sgyu mas 'khrul ba'i 'gro ba rnams)

kun rdzob sgyu ma'i (rgyu 'bras) khyad par bsam yas kyang
don dam dbyings su rang bzhin yongs kyis (kyi) mnyam

chos rnams thams cad ye nas stong pa yi (pa'i phyir)
de tsam nyid nas (na, la) mi gnas mya ngan 'das

sems can thams cad byang chub snying po la (thams cad byang chub
snying po nyid du nges)

missing line: thams cad de lta'i tig ler gsal ba las
rang gi (rig) sems nyid sangs rgyas mngon sum na
gzhan nas btsal ba'i (bsgrubs zer) rgyal ba rdul tsam med (sangs
rgyas gzhan nas bsgrub du rdul tsam med)

'gro ba skal (bskal) ldan rnams kyi don tsam du
missing line: bsgom zhing bsgrubs (bsgrub) pa'i tha snyad lung du
bstan
de lta bas na mi bsgrub (mi 'grub) pa'ang min (pa yang med, gang
yang med)

de ltar de bzhin chos kyi dbyings rig na (nas)
ma rig rnams la snying rje chen por (po) skye (bskyed)

snying rje skyes nas sgyu ma'i ting 'dzin gyis (gyi)
'gro don thabs kyi (kyis) spyod pa sna tshogs ston

bdag dang gzhan du rtog pa med pa'i phyir
ye nas gnyis med don gcig (cig) chos kyi sku
chos sku skye med rtogs (rtags, dbyings) nas 'gro don du
skye ba'i cho 'phrul yang nas yang du 'byung (ston)

mdzad pa bcu gnyis 'gro don mthar phyin pa
cir yang 'gyur ba'i gzugs can sprul pa'i sku (skus)
thugs rje'i (rje) cho 'phrul sna tshogs cir yang gsal
missing line: sems can sangs rgyas yin par lung du bstan
thugs rje sprul pas gdul bya kun 'dul yang
sgyu ma'i blo can (ldan, la) rlom sems rdul yang (tsam) med

sangs rgyas rnams kyis (kyi) dgongs rgyud ji lta bu
rang gi mtshan nyid ma bcos de bzhin nyid
chos rnams sgyu mar mngon sum (du) gsal ba'i phyir
ting 'dzin sgyu ma (ma'i) cho 'phrul sna tshogs rnams
cir yang mi dmigs gar (gang) yang nges pa med

rang byung ('byung) rmad grags byang chub snying po 'di
missing line: gzugs sgra rnam rtog rab 'bring tha ma gsum

missing line: gsung dbyangs ma lus rgyan gyi 'khor lor zab (ma lus
sku gsung rgyan gyi 'khor lo zab)
gang du bstan pa (par) shi len (le) na len (le) 'dra

skye 'gro phyi nang gzugs 'di (rnams) thams cad ni
sku mchog mi zad rgyan gyi 'khor lor (lo) rdzogs

sgra skad rab 'bring tha ma ma lus pa
gsung dbyings ma lus rgyan gyi 'khor lor zab (bde chen mi zad
rgyan gyi 'khor lor 'dus)

thams cad ma lus dbyings su ro gcig phyir
thugs mchog mi zad (mdzad, 'dzad) rgyan gyi 'khor los (lor) 'dus

mnyam sbyor thim 'gyur (tshim 'gyur) gsal nas mi mngon pa'i
(mngon pa yi) (mnyam sbyor thig ler mngon du gsal ba yang)

chos kyi sku mchog byang chub snying por thim

gsang sngags dbang phyug go 'phang chen po (xx) 'dir
phyi nang gsang ba'i don dang mi ldan par
la la mkhas 'dod dregs pa'i nga rgyal can
rang gi lta ba ya (a) rabs mtho 'dod de (bzhed kyang)
gti mug dbang gis bag zon ma chad pas (chags par)
dran drod ('dran 'dod, drang rdod) yas bzhag btsan thabs dregs pa yis
bdag las gzhan med dpe zla (bzlas) 'phags ('bags) 'dod na (pa)
gzhan las (la) brnyas 'dod (snyad 'dod, bsnyad 'dod, dam bsugs)
bdag nyid lhar bsgoms kyang (kyis)
mnyam pa'i rgyal po (pos, po'i) de (don) las 'gal ba'i phyir
lta spyod ya cha bdud kyi las su 'gyur
mthon (mngon) dman rlom sems dbang du (sgyur, 'gyur) mnyam
pa'i bcugs (gtsugs)

nga'o (bo) snyam (mnyam) pa'i nga rgyal zhi ba ste (nyid kyi nyams,
rang bzhin te)

mkhas pa (pa'i) blo can (ldan) bla ma'i lung bzhin du
skyon spong (spongs) dge rtsa (ba'i) 'phags gral (yon tan) khyad par
can ('phags)

tshig la mnyam sbyor mkhas pa'i (pa) zla med kyang
dam tshig phyal (chal) bar (por) byang chub sems spangs na (yangs
nas) (dam tshig phyal bas byang chub gtan spangs nas)
rdo rje lta bur 'grub 'gyur tshe (sems) 'di la
log 'dren (rtog) gsog (srog) can bden pa'i (x) tshig smras kyang (+ci
smras kyang)
'khrul pa'i sems nyid log 'dren dbang du 'gyur

gsang sngags rgya mtsho (mtsho'i) sgo 'di (ni) yangs pa ru
'jug 'dod rgyal ba (ba'i) rnams kyi (xx) sku bslus (bka' blus, sku
bslus) slar log pa
bdud rtsi myong nas dug du (tu, x) 'khrul pa (spyod pa) gang
bdud rtsi de las gzhan nas mi rnyed cing (bdud rtsi de nyid dug tu
gyur pa ni)
ba dzra yag (yak) shas (sha) drag po'i (po, pa'i) snying la gnas
lus srog sgyu ma rdul du glags (brlag) nas kyang
dmyal bar nges (myur) 'gro gtan (yun) du snying re rje
gnam lcags mkha' las 'dam du bying ba bzhin
ri dwags (dags) mi yul so mtshams 'das dang 'dra (ri dags rang yul
'tshams las 'das pa 'dra)

rgyud (thugs) kyi don (rgyud) la (las) bsdebs (sdeb) pas lung zhes
bya

thams cad byang chub sems dpas (dpa') rtse mo ste

mkhas pa'i (pas) thugs las brgyud (rgyud, byung) pas (ba'i) byung
rgyal nyid

missing line: byung rgyal nyid na rtse mor (mo) shar ba yang
rnam grangs brgyad du (yon tan grang su) bkod pas 'phreng (phreng)
ba ste

dbye bsal (gsal) blang dor med pas dam pa'i lung (dam pa'o, bzang
po yi)

tshad med (dam tshig) bzhi dang ldan pa'i (pas) rnal 'byor pa

bdag dang gzhan don bsgrub (sgrub) par brtson pa'i sems
sbyor sgrol (grol) dus ldan snying rje'i (rje) gnas rnams la
sems drod lung nod 'khor dang rdzas la sogs (stsogs)

phun sum tshogs 'dzin (ldan) rgyal ba'i (rgyan pa'i) thugs rje can
(dus gsum tshogs 'dzin rgyal ba'i dkyil 'khor can)

dmigs pa'i don du (gyis) rtse gcig (cig) mthur ldan pa (na, lnga)

des ni (xx) rnal 'byor che mchog grub (bsgrub) pa'i rig (rigs) 'dzin
thob

snying rje med pa'i las kyi (lam gyi) gzhi rnams ni
kun tu bzang po (po'o, po'i) tshig tsam smra'ang yod (smra 'dra
yang)
snying po'i (po) don las 'gal 'gyur 'grub mi 'gyur

kun tu bzang mor (por) sbyor (sbyar) ldan dngos grub can
rnal 'byor grub pa'i phrin ('phrin) las rgya mtsho rnam

skye med don dam kun rdzob rnam par spangs (ma skyes dbyings
nas kun rdzob rnam pa spangs)

theg chen spyi blugs (lung) rang bzhin rnal 'byor don

lhun grub rdzogs chen pa (sa) rnam kun gyi bla

de ltar shes ldan bdud bzhi rnam par spangs

sdig 'dzem cher skyes bsod nams khri phrag yas (kun la (las) yangs
pa'i (pas) sdig 'dzem snying rje bskyed (skyed))

missing line: khyad par 'phags pa'i bsod nams khri khrag yas

missing line: lta ba dgongs pa'i 'bras bu mthar phyin yang

missing line: lung dang man ngag nges don gsal bar bya

missing line: byang chub sems rtse mo byung rgyal zhes bya ba

bsam gtan rdzogs so (byang chub sems lta ba mkha' mnyam gyi

rgyal po rtse mo byung rgyal rdzogs sho)